AN EXPOSITION OF THE SECOND VERSE OF The Fourth CHAPTER OF THE Epiſtle to the ROMANS: WITH AN APPENDIX ON CHAP. III. VER. 27.

The former being the Summ of Fifteen *Sermons*, the latter of Five, for further Explication of that Great Doctrine of JUSTIFICATION.

By *WALTER CROSS*, M. A.

LONDON,
Printed by *J. A.* for the Author, and are to be Sold by *Tho. Parkhurſt* at the *Bible* and *Three Crowns* at the lower end of *Cheap-ſide*, near *Mercers-Chappel*, 1694.

EXPOSITION

AND VERSE

TO
The RIGHT HONOURABLE,
Sir William Aſhurſt, Kt.
AND
LORD MAYOR
OF THE
CITY of *LONDON.*

My LORD,

THis little Book is brought forth in due Seaſon, to Congratulate your Inauguration into an Office of that Truſt and Honour, that admits no Citizen in Europe to be your Equal: The Subject of it is ſuch, as not only becomes the greateſt Prince, as well as meaneſt Peaſant to Study, but it is abſolutely Neceſſary they ſhould; for none of their Affairs are of ſo great a Concern, as the Pardon of their Sin, and the Salvation of their Souls. Yet I am ſo diſtruſtful of my Manage-

998808

Linn. Rec. 3 Feb. 1938 Dickinson

ment of ſo great a Subject, that neither this, nor the Honour of your Acquaintance, nor the Knowledge of your Impartial Judgment, or Condeſcending Temper, had prevailed with me to prefix your Name to it, tho' I often did deliberate upon it; but its Edition ſo immediately following your Election, and its Publication being within the Verge, and under the firſt Dawnings of your Authority, it could not be Civil without Saluting you, and Craving your Patronage; and it gives me the Opportunity to tell You, that I, and I believe thouſands more, who have no Vote of Election, do enjoy our Wiſhes, and are put in great hopes of a Reformed City.

I hope you will be as far from Patronizing Error as Protecting Vice, but there is nothing in this little Piece (to my Knowledge) contrary to the Confeſſions of our common Proteſtant Faith. Indeed there is a Notion about Faith, that I may call New, *in it,* viz. *That as the Author of our Faith, is the Author of our Juſtification, Chriſt Jeſus, and the Object of our Faith the Merit of our Juſtification, Chriſts Righteouſneſs; and the Exerciſe of our Faith upon this Merit, as the great Mean through which Divine Love, Grace and Mercy is conveyed to us, is the Condition of our Juſtification; ſo the Gift of Faith is the Sentence of our Juſtification, or Sign of it; for if the Spirit be an Earneſt of Heaven, much more is it of Pardon: It's true, by this*

the

the Gift is before the Condition, which all grant; but the Sign or Signification of the Gift, which is the Sentence, is at least in order of Nature after the Condition; for we not only do not perceive, but we cannot perceive this Gift; and consequently it cannot signifie divine Favour to us, until mixt with our Spirit; for our Observation is from our Experience. This being new, I have proposed it to be tried before trusted; a Conditionality of the Covenant is a principal Pillar of Popery, Socinianism, *and* Arminianism, *according to their several modes of Explication; and therefore the very sound of the Word fills the Heart of sincere* Protestants *with Jealousie: But if we allow Faith and Repentance, those absolute Gifts, and Effects of special Grace, to be Signs of special Grace and Favour, or Pardon, (for a Man cannot be in a state of Grace without Pardon) there is room for Duty, and Conditional Duty, without any Jealousie of these Errors.*

I pray the Lord may Confirm your Election with such an Unction that may signifie his own Approbation of you, Mercy to us by You, and that may fit you fully for the place. It is a Place that never wanted Difficulties, nor are they like to decrease in your Day; the greater they grow, the more Need you have of the Favour and Fruition of Him, who is of God made unto us Wisdom *as well as* Righteousness, *and a* Councellour *as well as a* Saviour; *his providential Conduct*

in

in immediate directing of the Judgment, and Inclining of the Will of his Favourites, when plunged in difficult Affairs, or surrounded with dangerous Circumstances, fully supplies the want of Urim and Thummim.

No doubt the Hopes of so many People being terminated on You, and so great things being expected from You, renders you concerned; but both of them may as truly encourage you: For what do we expect, but that you be of a Publick Spirit, that your Aims and Ends be as publick as your Place and Office, for the Common Wealth, or the common Good of the City? It's but of late that People have enjoyed this Security, that their most Supream Magistrates are in no private Plott against their common Good; but tho we are now secure as to the Throne, we are not as to all Places of Trust under it.

What do we expect, but the Impartial Administration of Justice, to great or small, high or low, rich or poor, friend or foe? However unjust Mens Actions are, their Consciences will cry, It is just, it is just, when they suffer most severe Punishment for their Crimes: Honesty is the best Policy, and needs least the Volumes of Politick Axioms; an upright, single-hearted Man, with a general Notion of the Laws and Customs of the Land, will do more Service with a few obvious Rules, that almost every man knows, than a Cunning Man can with all his

Skill,

Skill, when he makes use of it for upholding him out of the Road of Equity and Righteousness.

What do we expect, but that the Prophanity of this City should now meet with an Hearty Enemy in the Chair? and you have a Notable Opportunity for shewing your self so, Wickedness being grown to that height, that it is an Injury, yea, a Ruine to many Families, who could wink at it while it remained only under the Form of a Sin or an Offence. He that will become a Check and a Terror to it now, will receive the Praise, and enjoy the Hearts of all Parties, who would not have their Posterity rot in Bawdy-houses, or made publick Examples of Justice at Tyburn, or their Estates purchased by labour and industry, or preserved by pains, parcimony and prudence, drank away in Taverns, or thrown away at a Game. You will become the City's great Benefactor, in delivering it from such a Ruine, You will receive an Honour far above the Honour of your Office, if it may be recorded, that Prophanity, which has so long increas'd, did decay, and receive its Deaths-wound under the Maioralty of Sir William Ashurst. A zealous acting against Vice and Profanity, will not only be for your Honour, and the City's good, but it will be an acting for God, who is of purer Eyes than to behold Iniquity; the nigher you are brought to him, the more you ought to be like him; the more he Honours you, the more you ought to Honour him:

He

He has generally given to you the Hearts of the City, will you suffer that Kindness to be in vain? He hath promised both Strength and Reward for his Work; trust him, he is surely faithfull; but never trust his Enemies; you may gain your own personal Foes by Favours, but never think to make God's Foes your Friends, if you intend to act for God, you may sooner lose ten Friends than gain one of them; all your Favours will only make them Ridicule you, if not put them in a Capacity to Injure you.

Not only may the things expected, but the Expectation it self, encourage you in the Administration of your Office; for they who truly hope for such things at your hand, will be constant Supplicants at the Throne of Grace, for Piety, Prudence, Patience, Candor and Courage, for you. That you may not only have a Power Faithfully to discharge your Trust, but with Ease, Pleasure and Success, you may perform every Duty of the Station, and at last descend from the Chair with an Honour greater than the Hope and Joy of your Friends at your Ascension to it, in this Catalogue he counts it his Honour to be, who is

Your Humble Servant,

Walt. Cross.

THE

THE HYPOTYPOSIS, OR Schematical INDEX.

ROM. 4. 1.

1. THe Supposition, *all Sinners are Justified one way, whereof* Abraham *was a famous Pattern.* Page 1.

2. *The Prerogatives of* Abraham, *Prince of the Fathers.* p. 2.

3. *The Grammatical Syntax asserted and proved, viz. That according to the Flesh belongs to finding, not to* Abraham. p. 5.

4. *The Comprehensiveness of the word* Flesh, *and sense of finding as to the Flesh.*

5. *The Importance of the Rhetorical way of expressing this sense,* What shall we say then? p. 12.

ROM. 4. 2.

I. *An Introduction from the Momentuousness of the Doctrine of Justification.* p. 15.

The Hypotypoſis,

II. *The Propoſition, that* Abraham *was not Juſtified by Works, which contains four Material Parts:* 1. *The Subject,* Abraham, *before ſpoken to; the other three are in the Predicate or Attribute:* 1. *Juſtification.* 2. *Works.* 3. *By.*

As to the firſt:

1. *The Forenſical Senſe of the word* Juſtifie *is aſſerted and proved.* p. 20.
2. *The Correlative Priviledges are explained;*
   (1.) *Redemption.* p. 24.
   (2.) *Reconciliation.* p. 25.
   (3.) *Adoption.* p. 26.
3. *The Sentence or Index of Juſtification,* viz. (4.) *Regeneration.* p. 28.
4. *The Time of Juſtification.* p. 36.

As to the ſecond part, Works:

1. *The Nature and Properties of Evangelically good Works are explain'd.* p. 37.
2. *The Erroneous Limitations of Works refuted.* p. 39.

As to the third part By; *in every Cauſal or Meritorious ſenſe, Works are affirm'd to be excluded.* p. 42.

III. *The Diſcourſe on the firſt Argument, becauſe no Matter of Glorying, has three principal parts:*

1. *The Formation of it.* p. 45.

(2.) The

2. *The Minor or Truth of it prov'd from*
(1.) *Man's Being.* p. 49.
(2.) *Man's Nature, Free-will.* p. 55.
(3.) *Man's Guilt.* p. 77.
(4.) *Man's Impotence.* p. 87.
3. *The Major or Strength of the Argument, that all Works affords ground of Glorying.* p. 99.

ROM. 3. 27.

I. *The Litteral Explication of the Text.* p. 107.
II. *The Supposition or Axiom, the Justification of a Sinner must be in such a way as excludes boasting.*
III. *The Negative Proposition, that Boasting is not excluded by the Law of Works, contains*
1. *The Nature of the Evangelical Law.* p. 110.
2. *The Pharisaical sense of the Law when Christians.* p. 116.
3. *That all Laws requiring Works of us, are excluded from Justification, because they exclude not Boasting; therefore there is excluded*
(1.) *The Nature of a Law in general.* p. 126.
(2.) *The Natural Law.* p. 129.
(3.) *The Moral Law.* p. 132.
(4.) *The Mosaical.* p. 134.
(5.) *The Evangelical.* p. 136.
IV. *The Affirmative Proposition, that the Law of Faith excludes*

excludes Boasting, and therefore by it we are Justified, contains

1. *The Nature of an equal Interpretation or Exposition of a rigid Law.* p. 142..
2. *That Christ was under a Law.* p. 149.
3. *The Nature of that Law and its Righteousness,* p. 152.
4. *That he Obeyed it in our room.* p. 155.
5. *That the Law of Faith is this Mediatorial Law.* p. 157.

Correct,

Page 1. line 21. for *when justified*, r. *who was justified.*
Pag. 165. line 23. in some Copies, for *it's right*, r. *taught.*

ADVERTISEMENT.

A *Compend of the Covenant of Grace.* By *Walt. Cross*, M A. Sold by *H. Barnard* at the *Bible* in the *Poultrey.* Price 6 *d.*

ROM.

THE HYPOTYPOSIS, OR Schematical INDEX.

ROM. 4. 1.

1. THe Supposition, *all Sinners are Justified one way, whereof* Abraham *was a famous Pattern.* Page 1.
2. *The Prerogatives of* Abraham, *Prince of the Fathers.* p. 2.
3. *The Grammatical Syntax asserted and proved, viz. That according to the Flesh belongs to* finding, *not to* Abraham. p. 5.
4. *The Comprehensiveness of the word* Flesh, *and sense of* finding as to the Flesh.
5. *The Importance of the Rhetorical way of expressing this sense,* What shall we say then? p. 12.

ROM. 4. 2.

I. *An Introduction from the Momentuousness of the Doctrine of Justification.* p. 15.

II. *The Propoſition, that* Abraham *was not Juſtified by Works, which contains four Material Parts:* 1. *The Subject,* Abraham, *before ſpoken to; the other three are in the Predicate or Attribute:* 1. *Juſtification.* 2. *Works.* 3. *By.*

As to the firſt:

1. *The Forenſical Senſe of the word* Juſtifie *is aſſerted and proved.* p. 20.
2. *The Correlative Priviledges are explained;*
   (1.) *Redemption.* p. 24.
   (2.) *Reconciliation.* p. 25.
   (3.) *Adoption.* p. 26.
3. *The Sentence or Index of Juſtification,* viz. (4.) *Regeneration.* p. 28.
4. *The Time of Juſtification.* p. 36.

As to the ſecond part, Works:

1. *The Nature and Properties of Evangelically good Works are explain'd.* p. 37.
2. *The Erroneous Limitations of Works refused.* p. 39.

As to the third part By; *in every Cauſal or Meritorious ſenſe, Works are affirm'd to be excluded.* p. 42.

III. *The Diſcourſe on the firſt Argument, becauſe no Matter of Glorying, has three principal parts:*

1. *The Formation of it.* p. 45.

(2.) *The*

2. *The Minor or Truth of it prov'd from*
(1.) *Man's Being.* p. 49.
(2.) *Man's Nature, Free-will.* p. 55.
(3.) *Man's Guilt.* p. 77.
(4.) *Man's Impotence.* p. 87.
3. *The Major or Strength of the Argument, that all Works affords ground of Glorying.* p. 99.

ROM. 3. 27.

I. *The Litteral Explication of the Text.* p. 107.
II. *The Supposition or Axiom, the Justification of a Sinner must be in such a way as excludes boasting.*
III. *The Negative Proposition, that Boasting is not excluded by the Law of Works, contains*
1. *The Nature of the Evangelical Law.* p. 110.
2. *The Pharisaical sense of the Law when Christians.* p. 116.
3. *That all Laws requiring Works of us, are excluded from Justification, because they exclude not Boasting; therefore there is excluded*
(1.) *The Nature of a Law in general.* p. 126.
(2.) *The Natural Law.* p. 129.
(3.) *The Moral Law.* p. 132.
(4.) *The Mosaical.* p. 134.
(5.) *The Evangelical.* p. 136.
IV. *The Affirmative Proposition, that the Law of Faith excludes*

excludes Boasting, and therefore by it we are Justified, contains

1. *The Nature of an equal Interpretation or Exposition of a rigid Law.* p. 142.
2. *That Christ was under a Law.* p. 149.
3. *The Nature of that Law and its Righteousness,* p. 152.
4. *That he Obeyed it in our room.* p. 155.
5. *That the Law of Faith is this Mediatorial Law.* p. 157.

Correct,

Page 1. line 21. for *when justified*, r. *who was justified.*
Pag. 165. line 23. in some Copies, for *it's right*, r. *taught.*

ADVERTISEMENT.

A *Compend of the Covenant of Grace.* By *Walt. Cross*, M. A. Sold by *H. Barnard* at the *Bible* in the *Poultrey.* Price 6 *d.*

ROMANS IV. 2.

For if Abraham *were Juſtified by Works, he hath whereof to glory, but not before God.*

THE Doctrine contain'd in this Verſe is of great Moment, and requires our moſt earneſt Attention and moſt narrow ſearch and enquiry into its Nature and all its Circumſtances; for it is, How ſhall we be Juſtified before God? how ſhall we behave our ſelves before ſuch an awful Tribunal? *When he riſeth up, what ſhall I do? and when he Viſiteth, what ſhall I anſwer?* ſays Holy *Job*; *Wherewith ſhall we come before the Lord, and bow our ſelves before the moſt High? will he be pleas'd with thouſands of Rams, or ten thouſands of Rivers of Oyl? ſhall I give my Firſt-born for my Tranſgreſſion, the Fruit of my Body for the Sin of my Soul?* That God would plead with *Iſrael*, made her Mountains tremble, and the Foundations of her Earth to ſhake, *Mic.6.* It's *David's* Deprecation, *Enter not into Judgment with thy Servant, for in thy ſight ſhall no Man living be juſtified*, Pſal. 143. *How can Man be juſt* (or Juſtified) *with God? for if he will Contend with him, he cannot anſwer him one of a thouſand*, Job 9. 3. But it is a moſt certain thing, *That we muſt all appear before the Judgment-ſeat of Chriſt, and that every one of us muſt give an Account of himſelf to God*; We cannot decline it; *Darkneſs cannot hide from his ſight, nor Diſtance remove from his Preſence: We cannot flye from his Spirit, tho' we had the Wings of the Morning: He is higher than the Heaven, what can we do? lower than Hell, whether can we go? from the Depth of the Sea, or the uttermoſt End of the Earth, his Hand can bring us back. He has appointed a Day, wherein he will judge the World in righteouſneſs, and he will bring every Work into Judgment, with every ſecret thing, whether it be good or evil: He will bring to light the hidden things of darkneſs, and will make manifeſt the Counſels of the Heart. All things are naked and open to the Eyes* 2 Cor. 5. Rom. 14. 12. Pſal. 139. Act. 17. Eccl. 12. 1 Cor. 4. Heb.

of him with whom we have to do. If there be a God there is a Governour, and if there be a Governour there muſt be a Judgment: Can we be his Creatures and his Subjects, and will he be ſo Careleſs as not to take an Account of us? Humane Government is but an Image of his: There can be no Shaddow without a Subſtance. Doth a Summons from Man fright us? Doth the very Name of an Arraignment, a Court, a Judge, an Appearance at a Humane Barr, ſhake off our Security, and rouſe our Phlegmatick Conſtitution, and put us into a moſt ſerious thinking frame, and ſhall not the certain Warning of this rouſe us out of our ſleepy Condition, and entirely monopolize our Thoughts? Yet becauſe of our Dullneſs to hear things concerning our Eternal State, I ſhall propoſe theſe Helps to render us ſerious about it.

1. The Majeſty and Holineſs of the Judge, the Voice of the Arch-Angel, the Trump of God, the Train of Saints, and glorious Appearance at the Great Day, will add nothing to it; he is as Holy, as Juſt, as Powerful now as then, as nigh to us now as then: When his Seat is upon the Conſcience, is he not as nigh as when he makes a Cloud his Theatre? the Matter to be try'd the ſame now that then, all the Buſineſs of that Day depends upon this: A ſight of this God by Faith, and the Belief of our being now in his Preſence, would put us in the ſame frame we ſhall be in then, as we may ſee from *Job* 40. 4, 5. & 42. 5. *Behold I am vile, what ſhall I anſwer? I will lay my hand upon my Mouth, once have I ſpoken, but I will not anſwer; I have heard of thee by the hearing of the Ear, but now mine Eye ſeeth thee, wherefore I abhorr my ſelf in duſt and aſhes.* *Job*'s Faith would make *Job*'s Temper.

2. Exactneſs of the Law we are under as his Creatures; it's holy, juſt and good, it allows not, nor indulges any Sin, in Thought, Word or Deed, and is fenc'd with the moſt ſevere Sanction; *In the Day thou eateſt thou ſhalt dye: Curſed is he that continueth not in all things written in the Book of the Law to do them*, Gal. 3. 10. This may fill Sinners with Terror, *Iſa.* 33. 14. *The Sinners in Zion are afraid, fearfulneſs hath ſurpriz'd the Hypocrite; who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings?*

3. Our Condition; Sinners, Tranſgreſſors of this Law, Rebels againſt this Sovereign God: *There is none righteous, no not one;*

one; Jews and Gentiles, all are under Sin; there is no *Pagan*, but he approaches God with his Sacrifices and Prayers as an Offender; Propitiation, Pardon, Reconciliation, is that he looks after. Every one that has an Exercise of Conscience, whose Heart is not entirely hardened, has this for his principal Care, *What shall I do to be saved?* Acts 2.

4. This is the Summ of the Gospel, the principal End of all Divine Revelation, to teach how this ὑπόδικος, this guilty Person, this Enemy, this Ungodly Man may be Justified, *Rom.* 1. 16, 17, 18. for these come all to one thing, How Saved? how Pardon'd? how Justified? how Reconcil'd? how Sanctifi'd? how in Covenant of Peace with God? how shall I escape Hell? how shall I enjoy Heaven? Christ is the one true and living way, Christ is the one Mediator, Christ is the Surety of the Covenant: We are Justified thorough the Redemption that is in Christ, that Jesus Christ is the Object of the Gospel, *Gen.* 3. 15. *Rom.* 1. 2, 3, 4. *Heb.* 7. 25. This is the End of the Law, *Gal.* 3. 24. *Rom.* 10. 4. And this is the End of Ordinances, Salvation is by Faith, and Faith by Hearing.

A 5*th.* Help to render us studious about it, is Satans Pains, and alas! his Success too in either Corrupting it in our Thoughts, or keeping us from Thoughts of it: *Satanæ solamen (sicut solamen miserorum) est habere socios:* A ring-leader of Rebels drew all to his Party he could or can, and all Mankind he has brought unto the same Condemnation with himself: But our God from his special Compassion to us poor miserable Men who are deceiv'd by Satan, has invented this way of our Salvation thorough Christ, which is a Delivery from Satan's Tyranny into the sweet Government of Christian Liberty; this he endeavours to hinder by Blinding Mens Eyes, that they may mistake it, 2 *Cor.* 4. 3. *If our Gospel be hid, it is hid to them that are lost, whose Minds the god of this World hath blinded:* His Device among both *Pagans* and *Jews* in the old World, was to trust to their own Sacrifices, that God in Mercy would accept the Blood of a Beast for the Life of a Man, or one Man for many. The *Jews* took the Ceremonial Law for a Remedying Law, *Gal.* 1. 6, 7. The Apostle calls it *another Gospel*, that is none; and *v.* 4. tells what the Gospel is: But all Sacrifices being laid down among the Christians, after Christ's sacrificing himself, Satan attempts other Methods. 1. The grossest: That Christ dy'd only for an

Example, and that his Self-denyal to Natural Inclinations might move us to be deny'd to our ſinfull; and that his Powerful Intereſt in his Father, and Prayer to him, inclines him to Pardon on eaſie Terms, ſo that now half-work may be taken for the whole. 2. Others, That Chriſt's Sacrifice did obtain a Pardon, but not for all kind of ſins; ſome for Original Sin only, ſome for ſins in Ignorance alſo; ſome for all ſins before Converſion, for others their own good Works, Merits, Penances, together with the Prieſtly Abſolution, muſt pay or appeaſe. A 3*d.* Opinion is, That Chriſt Merited that we might Merit, immediately we are accepted for our own Works, but remotely for Chriſts, for on his Account our own are acceptable. Chriſt has purchas'd a Covenant of Grace for all, which Promiſes Remiſſion of Sin, Helps of the Spirit, and a right to Heaven, under the eaſie Conditions of Faith and Repentance: by theſe a Man is juſt in reſpect of this Covenant that requires no more, and by this Juſtice and Righteouſneſs he is Juſtifi'd, but it is on the Account of Chriſt's Merits that this is reckon'd Righteouſneſs, and this Covenant or Law of Grace is given, that accepts ſuch imperfect Holineſs for Righteouſneſs. "This Righteouſneſs is Meritori-"ous, ſays *Grotius*, *Luk.* 17. becauſe it conſiſts in the Willing-"neſs of the Mind; the Obedience is due, but to do willingly "Merits. As to the Order of the Covenant, it Merits an Intereſt in Chriſt's Righteouſneſs. By this Doctrine all are equally Juſtifiable by Chriſt's Righteouſneſs, but all do not equally partake of Gifts to perform the Conditions: Nor is there any Promiſe of Ability to perform theſe Conditions, for then ſome of the Promiſes would be abſolute. Our Juſtification is by our own Works, but our Juſtification on ſuch Imperfect Works is of Chriſt, or we are oblig'd to Chriſt for this eaſie Law; but the Works of the Law are our own, and we muſt be try'd by them: And yet ſome Proteſtants ſay, this Evangelical Law requires greater Perfection than the Law of Nature, and that no other Law threatens Eternal Death, or Promiſes Eternal Life but it, and all ſince *Adam* are born under this Goſpel-Law alone as to Eternal Concern. I think this deſerves the Title of *Neonomianiſm*, and juſtles both Chriſt and his Goſpel out of doors; for then there is no Pardon of Sin by Chriſt, for none can tranſgreſs the Law they were or are not under, and according to themſelves Chriſt did not ſuffer for Sins againſt the Goſpel,

Bull. *Examen.* p. 373.

ſpel, but they admit any Abſurdity for this Idol: It's now in Vogue, and puts on many various ſhapes; I could reckon ſeveral, but ſhall forbear the Schemes of them till afterwards: I mention them now only to ſhow Satan's Diligence in Obſcuring and Perplexing this Caſe, that is of greateſt Concern to our Souls of any in this World or the World to come; and ſhould not we be as diligent in Searching out and Contending for this Faith once deliver'd to the Saints, ſince it is a Title to ſo great an Eſtate, our Charter for Heaven? And yet for the weak Chriſtian's Comfort I muſt ſay, the Doctrine may be Fundamental that may have many Problematic Queſtions about it, that the Ignorance, Doubts or Errors in, will be but as the Stubble and Hay upon a good Foundation. Ill Management of our Plea at a Tribunal of Grace will not make us loſe the Cauſe, when uttermoſt diligence is given. Once more under Correction, I believe that ſerious Chriſtian that holds Faith as the Inſtrument of Juſtification in his Profeſſion, and the other that earneſtly Contends it bears the room of a Condition, often have not the leaſt difference in their Idea's or Thoughts, when they plead their Cauſe in Prayer before God; yet when Miniſters inculcate in People's Ears, they may, yea ought to plead their good Works at the Day of Judgment, as lately has been, it will ſoon breed this Difference in Ignorant People's Minds, and they who are Teachers of others ought to be better inſtructed themſelves.

A *6th.* Help: Becauſe the Purity of this Doctrine of Juſtification from any Mixture of Man's Works or Merits with it, is the greateſt Bleſſing of the Reformation from Popery: In *England* the Diſcipline was very little altered, the Idolatry of Worſhipping of Saints fell as a Conſequent of this Doctrine, that aſcribes all Merit to Jeſus Chriſt. This Doctrine was the Everlaſting Goſpel Propheſy'd of *Rev.* 14. 6, 7. and was fulfill'd in the Preaching of *Zuinglius* and *Luther*, and they who followed them; they were the firſt of the Witneſſes or Proteſtants God illuminated with this Doctrine, and encourag'd them to bear their Teſtimony for it thorough all manner of Perſecutions: For the Goſpel is the Doctrine of Chriſt's Righteouſneſs, his Righteouſneſs is the Evangelical Righteouſneſs, *Rom.* 1. 17. c. 3. 20, 21, 22. c. 9. 31, 32. & c. 10. 3. and the Righteouſneſs *of* Faith, or *by* it; it is the Teſt of a Proteſtant and *Shibboleth* of an Heretick: It is, ſays *Luther*, *Articulus ſtantis aut cadentis Eccleſiæ*;

Ecclesia; and *Augustine* before him, *Ecclesia discernit justos ab injustis non Lege Operum, sed Lege Fidei:* And there is great Reason for it, it has such an Influence on all other Doctrinal and Practical Truths. The Deity of Christ, if not God, no Value in the Satisfaction: the Trinity, if no distinct Persons, no Mediator; Original Sin, for if all not lyable to Death, guilty Sinners, no need of his Righteousness, *&c.* There is no fear of relapsing into Popery by any Person on whose Heart this Doctrine is impress'd; but there is ground to fear that *Luther* was a true Prophet, who said, *Post mortem nostram hæc Doctrina rursus obscurabitur.* As we would Value the faithfulness of our Ancestors, who suffered Martyrdom for propagating this Doctrine to us, it is the most precious Inheritance we enjoy; as we would Value our own Souls, for there is no escaping Wrath if we neglect so great a Salvation, *Heb.* 3. as we Value the Sacred Revelations of God, for this is the Marrow of it, we would seriously set about this Study, How shall I be Justified before God? What doth Christ's Righteousness contribute to a Sinner's Salvation? What Kindness has our Lord Jesus Christ for poor Sinners?

But I shall come to the Words, which contains these two things:

(1.) The Explicatory Repitition of the former Proposition, that *Abraham* found nothing as to the Flesh; for *if* Abraham *was justified by Works.*

(2.) An Argument for the Proof of it, because *he had nothing to Glory in before God.* To begin with the first of these, though the Proposition is Explicatory, yet such is the Subtilty of Satan, and his Diligence in filling the World with darkness of Error, and reflecting his black Clouds upon the Light of Scripture, that the Explication it self needs a Comment, or rather a Defence: The (1.) Thing to be explain'd, is the Signification of the Word it self, *Justifie:* Never was there Word of greater Moment or Concern; for Justification is the Soul of Religion, and Marrow of the Gospel, without it nothing in the whole Scripture could Comfort a Sinner; never was Word matter of greater Strife and Contention, and yet never less Reason for it; but the greatness of its influence for bringing Souls out of Satans Kingdom, makes it Satans principal Butt and Aim; the most of all other Disputations of Religion end in Criticism, but

but this begins with it: The 1*st*. Question is, between us and Papists, with whom the *Swinckfeldians* take part, that is, Whether this Word *Justifie* in St. *Pauls* Epistles, especially in this, when it treats of our Righteousness, the Ground of our Pardon before the Tribunal of God, is to be taken in a Physical or a Forensick Sense? Whether for sanctifying a Sinner and making an unjust Person just, or for a judicial Absolving of a guilty accused Person from the charge brought against him? The latter is the common Sence and *Tessera* of a Protestant, and the former the *Shiboleth* of a Papist, excepting *Grotius* and his Followers; who in this, and worse, take part with Papists. Therefore this shall be the first Assertion, That it is a Justidiction, not a Justification, of a Moral or Politick, and Relative, not an absolute Nature.

(1.) *Arg.* Tho' the Word it self is barbarous in the Latin Tongue, and made by Divines, for the most genuine near and faithful Translation of the Original Text; yet the Latin will favour this Sence, for *Justifica mens deorum. Catul.* Signifies their juridical Distributions of Rewards and Punishments, and an Adopted Son is call'd *justus filius*, from *Jus* Right, and in English we use the Word *Magnifie* and *Glorifie*, not for making but esteeming Great and Glorious. The *Hebrew* with all its Oriental Daughters do far more Confirm this Sence, for one of their Conjugations usually adds *declaring* to the Primitive Signification, as *Barar* pure, in *Arabick*, the Conjugation *Taphahalah* makes it signifie, he *clear'd himself*, or justified himself juridically; in the *Heb. Tame* polluted, *Levit.* 13. 12. signifies to pronounce Unclean, which in this Word *Zadak*, to Justifie, holds almost always in all the six Oriental Languages, in *Hiphil*; as to the *Greek* we find it about thirty six or thirty eight times in the New Testament always in this Sence, declaring, esteeming, or judging Just; the shortest Method of the Proof is by instances of these Texts, that the Papists plead for, and some Protestants are willing to yield; (that it often signifies Forensically the Papist themselves grant) the Principal place is *Revel.* 22. 11. A Forensick Justification is not capable of encrease.

Resp. (1.) In the Sence and Manifestation of it, it is. (2.) Where Courts are subordinate, it is; he that is justified in one, may go on to be justified in another. (3.) This Text speaks only of the Continuation of it, and there is a considerable difference between

tween the first Sentence of Justification, and the Continuation in that State. (4.) Some Original Copies of considerable Authority, reads it δικαιοσύνην ποιήσατο not δικαίωσατο, which removes all pretence. The next place to this in their Opinion is, *Dan.* 12. 3. *And they that turn many to Righteousness*; the Original is, they that *justifie* many. *Resp.* (1.) Preachers do as much Justifie, as they Sanctifie, their Instruction and Authority hath equal Influence on both: A third place, 1 *Cor.* 6. 11. The Objection may be thus obviated, Tho' *sanctifying* and *justifying* be named together; yet they may be distinct Blessings, and not Explicatory one of another. (2.) Our Lord Jesus is the Author of the One, and the Spirit of God the Author of the Other. (3.) The Blessed Spirit of God is also a Cause of Justification, in his working Faith and Sealing a Pardon; but for Scriptures that prove its Forensick Sence, the Reader may look (*Deut.* 25. 1. 2 *Sam.* 15. 4. 1 *King.* 8. 31. *Job* 13. 18. *Mat.* 11. 19. and 12. 37. *Luk.* 7. 29. and 10. 29. and 16. 15. and on this very Subject, *Rom.* 2. 13. and 8. 33. which the Papists themselves grant. Thus much for the first Argument, from the Etymology, and usual Acceptation of the Word from Sacred Writ; to which may be added, the Testimony of Fathers and Prophane Authors; as *Chrys.* δικαοῦν is δίκαιον ἀποφαίνειν, *Homil.* 15. to justifie is to declare Just, the *Greek* Etymologist ἐδικαιώθησαν δικαιοῖ ἐκελθησαν, justified, that is judged Just. *Suidas*, δικαῖν Δίκαιον νομίζειν, to esteem just; and most frequently in prophane Authors, κολάσαι, to Punish. (2.) Argument is from its contrary, the contrary of making just, is Sinning, or Tempting to Sin; but the Scripture shews us, that the contrary of *justifie* is to *condemn*, *Deut.* 25. 1. *Prov.* 17. 15. *Luk.* 18. 14. *Rom.* 3. 4, 5. and 8. 33. The usual Signification, or Primitive Significations, to which all others are reducible, is the final result of a try'd Case, to acquit or condemn, treat as just or unjust, upon an Antecedent judicial Tryal: And Scripture uses the most favourable Signification to *acquit*; the prophane Authors the other, to *Punish* or *Condemn*: from which we see no Word of the World so fit; for our Justification is not properly so, but a Pardon; it is an Acquitment upon a Suffering or Satisfaction given; Christ was properly justified, we properly pardon'd; but the nearness of Relation between Him and Believers, the Reflection or Rebound his Justification has on our Pardon, gives

it

it the Name. Chriſt was in ſome ſence, tho' different, both condemn'd and juſtifi'd; and ſo are we; this makes the Word which ſignifies both ſo proper; for our Juſtification is on a foregoing Condemnation. (3.) The Explicatory and Synonymous Expreſſions in Scripture, ſhews it to be taken in a Forenſick Sence, as Remiſſion of Sin, Reconciliation with God, not coming into Condemnation: *Enter not into Judgment with thy Servant, for in thy ſight ſhall no Fleſh be juſtified.* (4.) The Deſcription of it in Scripture, as the reſult of a judiciary Proceſs: we read of the Judgment, *Pſal.* 143. 2. (1.) *Job* 9. 3. *How ſhall Man be Juſt with God, if he will Contend with him* (2.) A Judge, the Judge of all the Earth will do righteouſly. (3.) Of a Law. (4.) Of a Guilty Perſon, *Rom.* 3. 19. (5.) Of this Law drawn up into a Charge againſt a Man, *Coloſ.* 2. 14. (6.) And Satan as an Accuſer. (7.) Conſcience as a Witneſs. (8.) There is a Tribunal of exact Juſtice, and a Throne of Grace as a Superiour Chancery. (9.) There is Faiths Pleading at the Barr of the one, and appealing from the other. (10.) Chriſt as an Advocate, 1 *John* 2. 2. (11.) His Righteouſneſs the Plea, and the Abſolving Sentence paſs'd upon that account, *Rom.* 3. 26. *To declare his Righteouſneſs, that he may be juſt, and the juſtifier of him which believes in Jeſus.* (5.) I ſhall only explain that one *Rom.* 5. 18. *Even ſo by the Righteouſneſs of one, the free Gift came upon all men unto Juſtification of Life:* δικαίωμα. The Righteouſneſs of that one Chriſt, as the Matter or Merit of our Juſtification, is put in Oppoſition to the offence of that one *Adam*, as the Matter or Demerit of our Condemnation; ſo Juſtification as the abſolving Sentence is put in Oppoſition to Condemnation, for Holineſs or Righteouſneſs is not a proper oppoſite to Condemnation. The laborious *Gerard* does not without cauſe ſay Sanctification is rather us'd for Juſtification, than Juſtification for it; for when the Prieſt did cleanſe the Leper, it was as much and more by Abſolving and pronouncing clean, than by any Phyſical Cure thoſe Ceremonies could make on that Diſtemper, *Lev.* 13. 14. to which the New Teſtament alludes, *Heb.* 10. 10. *By the which Will we are ſanctified, through the Offering of the Body of Jeſus Chriſt once for all.* The immediate Fruit of the Sacrifice was Atonement, Peace and Pardon, our Sanctification is the immediate Fruit of the Spirit. Thus much for the Signification of the Word, and general Nature of the thing.

I shall next propose several Heads and Helps, for the more distinct Apprehension, and particular Knowledge of this great Mistery. (1.) The Relation it stands in to the other Benefits and Fruits of Christs Death. (2.) What is to be reckoned for the Absolving Sentence. (3.) When it is, that the Sinner is Absolved and Justified. I shall leave other Questions to the 5th *ver.*

1. There are four great Priviledges and Fruits of Christs Death, that are of a Relative Nature and as many of an absolute and Physical kind; for the first four, There is this Justification, Redemption, Reconciliation, and Adoption. (1.) For Redemption, it is taken two ways in Scripture: Either for the paying of the Price, or the Applicaion of the purchased Priviledge to the Person.

In the first Sence it is the Foundation of all the other Priviledges, for it puts on the Nature of the Ransom, or whatever other Name it may put on, by which these Priviledges are conveyed in Justice to us: *Rom.* 3. 24. *Being Justified through the Redemption.* Colos. 1. 20. *Having made Peace through the Blood of his Cross.* Gal. 4. 5. *To redeem, that we might receive the Adoption.* Tit. 2. 14. *Who gave himself for us, that he might redeem us from all Iniquity.* Eph. 1. 14. *Until the Redemption of the purchased Possession.* There Redemption is put for the Foundation of all these Priviledges, being the common Term the Scripture uses to express the Sufferings and Death of Christ by, in its use and ends; by that he satisfied Divine Justice, by that we were freed from Death and Hell; and this Foundation being laid, he became the Avenger of Blood as to Satan who had slain us, and recovered the Captives from that Tyrannical Conqueror. (2.) Redemption, is put for the Application of the Priviledge bought by this Price to the Person: As when a Slave in *Algiers* has not only attained Money to be paid to his Patron, but he himself is actually returned home; and therefore in Scripture it is seldom or ever used, for the Application of any one of the Priviledges apart, but for the compleat Consummation of all of them in Glory, *Luke* 21. 28. The day of Judgment is called the *day of our Redemption*, and also, *Ephes.* 4. 30. *Grieve not the Holy Spirit, whereby you are sealed to the day of Redemption.* Because all the Priviledge purchased by that Price, doth not so much as commence till then;

There

There is a beginning of Redemption from Guilt before in Juſtification, and a Redemption from Enmity before in Reconciliation, and from Sin before its Pollution and Dominion; but they are not compleated, nor a Glorification from Death and Mortality ſo much as begun. So much for the Relation between Juſtification and Redemption.

The third Relative Priviledg is Reconciliation, and that is of two kinds too; either (1.) As it puts on the Nature and form of an Inward Affection: For we cannot conceive of God poſitively, but under ſome humane reſemblance; thus it is rather a reconcileableneſs, and belongs to the Love of good Will, a Willingneſs that mutal Communion and Fellowſhip ſhould be again renewed, and that diſtance, by which we are undone no more continue. Gods becoming our Councel from Eternity, ſome improperly calls this a Juſtification, but Council præcedes the Tryal, Juſtification follows; and his ſo early Intimations of his kind Purpoſes, and his giving his Son to be a Peace-Maker, tho' the pulling down of the Partition Wall coſt his Blood: Reconciliation taken thus, is the Foundation of Redemption, and all built upon it. Theſe two, *viz.* Love of God, and Gift of his Son, differ, as a Natural and Artificial Foundation; the natural Rock, and the firſt laid Stone, this Love and Reconcileableneſs is the very Nature of God, or an immediate reſult from it on the Poſition of ſuch an Object; for God is Love, and Love made him communicate of the fulneſs of his Being to nothing, and he is a faithful Creator to protect and provide for what he brings forth, Love makes him ſo. (2.) Reconciliation is taken for the Agreement of Minds, *Amos* 3. 3. *Can two walk together, and not be agreed?* Two Perſons who once were of one Mind, and of one Heart, they had the ſame deſigns, and ends mutually engaged in Amity; and now this Temper and Condition after a miſerable miſunderſtanding is again renewed; as *Davids* bowels yearned after *Abſalom*, he was reconcileable, but Communion was not renewed, until he had lived a conſiderable time in *Jeruſalem*. So *Pharaoh*'s Butler, when he is again reſtored to his wonted Place: Thus Reconciliation is the very ſame with Juſtification. The divorced Woman is again reconciled to her Husband, in the ſame State of Fellowſhip through the Covenant of Grace that ſhe was before breach of the Covenant of Works; as Juſtification is a reſtoring a Man to his former

State before the Charge or Suſpition of guilt, ſo Reconciliation is a reſtoring to that State we were in before Enmity; they have both the ſame bleſſed Author, God the Father, Son, and Holy Ghoſt, they have both the ſame moving Cauſe, Goodneſs and Love, breaking forth in Grace and Mercy from Eternity: God became Mans Council in this Trial, wherein he is juſtified, and that Council was a Council of Peace; they have the ſame meriting Foundation, Chriſts Redemption; they commence both at one and the ſame time, Guilt and Enmity falls at once: The one Simile only helps to illuſtrate, wherein the other may become defective; for all the Tranſactions between Men and Men, have their Exceptions and Diſſimilitudes, when they are brought to repreſent the Caſe between God and us: The one repreſents the Caſe as friendly, made up without going to Law, the other repreſents a fair Trial; the one repreſents it as a private Caſe, the other repreſents it as a publick Crime pardoned, Authority being appeaſed by a Satisfaction: By the one Guilt is removed, by the other Enmity; the one teaches that the other is not to be wire-drawn, for finding of ſomething in it anſwerable to all the parts of the Simile.

The fourth is Adoption, which is of the ſame Relative Nature with the former, and has the ſame Cauſes and Means of Conveyance, and commences at one and the ſame time; but yet ſeem to differ in theſe things.

(1.) Adoption comprehends a greater Bleſſing, Juſtification gives Life, but Adoption gives an Inheritance; Juſtification makes us free Subjects, but Adoption makes us Sons; Juſtification puts us in *Adam*'s Condition, but Adoption gives a right to *Adam*'s Expectation; for *Adam*'s Marriage from its very Original ſeems to be a Type of our Communion and Fellowſhip with Chriſt, *Gen.* 2. 24. *They ſhall be one Fleſh. Eph.* 5. 32. it is ſaid to be a great Myſtery: *Vid.* Dr. *T. Goodwin.*

(2.) Juſtification of a Sinner is a Sublapſarian Bleſſing, but Predeſtination to Adoption is an Antilapſarian Bleſſing, deſign'd for Man before he fell, *Eph.* 1. 5.

(3.) Juſtification is a Mean, Adoption is an End, *Tit.* 3. 7. *That being Juſtified by his Grace we ſhould be made Heirs according to the Hope of Eternal Life*; and ſo in this Chapter it is treated of from the 13*th.* Verſe, as poſteriour to Juſtification.

(4.) Juſtification is a more immediate Effect of Chriſt's Death, Adoption

Adoption more mediate; it is by Juſtification that the bleſſed Line of Divine deſigns that was broken by Sin, is again tyed. God deſigned a perpetual aſcending Line of Bleſſings to his Creatures, but from Sin to Juſtification is a Parentheſis in this Line: *John* 12. 24. Chriſt compares himſelf to a *Corn of Wheat* that dyes, that it may bring forth fruit, ſo *Pſal.* 45. Chriſt dyed and was Anointed to the Office of a Mediator, that he might recover thoſe who were deſign'd his Fellows and Companions, from their Forfeiture of it and Unfitneſs for it: Hence it is call'd a *Purchas'd Poſſeſſion*, Eph. 1. 14. by reaſon that is Purchas'd, without which we could not enjoy it. We can have no Priviledge without Life.

(5.) The one ſeems to require a more Noble and Heavenly Temper of Spirit correſpondent to it: Regeneration anſwers the one, but the Spirit of Adoption, which is a higher degree, anſwers the other. The Regenerate Man may be under a Spirit of Bondage, but they who have received the *Spirit of Adoption* are more free from that ſlaviſh Temper, *Rom.* 8. 14. *Heb.* 11. 16. their Deſires are fix'd upon and more proportion'd to their Eſtate.

(6.) The one is aſcribed more to the Death of Chriſt, the other to his Life: We are *Juſtified by his Blood, Saved by his Life*, Rom. 5. 9. By Authority he *forgives ſins*, but by his Interceſſion he prays for the *Priviledges of Adoption*. But whatever diſtinction there may be, there is no Separation, which is frequent among Men who have their Life often ſpar'd without reſtoring their Eſtates, and may forfeit the one ſometimes without the other.

(7.) There is a Priority in Juſtification to Adoption, tho' not in Time, yet in Order of Nature, this follows conſequentially from all the reſt, *John* 1. 12. The right to Sonſhip follows Juſtifying Faith, *Tit.* 3. 7. being *Heirs* follows being *Juſtified*: Rom. 8. 17. We are firſt Children, then Heirs, and a Spirit of Prayer and Divine Conduct for a Holy Life anſwers Adoption. Firſt Life, then Eſtate, in Order of Nature.

The Arguments brought againſt it by the Learn'd *Forbeſius*, are anſwerable.

Firſt, To Adopt is the Act of a Father, and the Acts of the Father in the Trinity are before the Acts of the Son and Spirit. *Reſp.* That Order holds more in their Concurrence to one

Act

Act than in distinct Acts, for Justification is the Act of the whole Trinity, so is Adoption. (2.) That Order holds more in Antelapsarian than Sublapsarian Actions; for in the latter, Redemption, which is Christ's Act, is first, for there Actions flow not from God immediately as God. The *Second*, What is first in Christ, is first in us, but Christ is a Son first, before Justified as a Redeemer. *Resp.* This is true in the Order of Intention, for we are first design'd Sons to be the Companions and Fellows of that only begotten, but 'tis not true in Order of Execution. (3.) We are Christs Brethren by Adoption. *Resp.* He is a Brother by Incarnation, and fitted for being our Redeemer by it. It is not our Brotherhood by Adoption fitted Christ for Redemption, but his becoming our Brother by Incarnation. The relation of the absolute Blessings, Regeneration, Sanctification, *&c.* may be understood by the following head.

A *Second* Help for more distinct Knowledge of this Blessing, is what supplies the room or place of the Justificatory Sentence. By Virtue of what Act of God upon the Arraign'd Person doth he become formally free from the Curse of the Law? By what doth he publickly manifest such a particular Person pardon'd? *Resp.* There are four apparent Competitors for this place: 1. The Voice of the Gospel, declaring *all that believe are justified*, Act. 13. 39. but the Voice of the Law and the Voice of the Judge are of distinct Natures. The Gospel is in room of the Law, it's the Constitution of Christ's Kingdom, and it is also in room of the Records of a Court, it shews in general what is Constitutive of Justification, *Rom.* 5. 19. *By the Obedience of one shall many be made righteous*; and is Decisive of them that are Justified, or to be Justified, and them that are not or shall not be, *Joh.* 3. 36. *He that believeth on the Son hath Life, and he that believeth not shall not see Life*: But the Judg's part is to make an Authoritative Application of this Law or Constitution to an individual Person, this the Scripture doth not: All that Christ dy'd for are Justifiable by the Gospel Constitution, but they often live a considerable time before they be actually Justified, 1 *Cor.* 6. 11. *Such were some of you, but you are sanctified, but you are justified.* Mr. *Baxt. Confes.* p. 40. There is a treble Pardon constitutive by God as a Law-giver, declarative by God as a Judge, determining our Right, and Executive in not inflicting the Pœnalty: The Gospel doth the first,

the

the ſecond is that in queſtion. There are others, ſuch as the Teſtimony of the Spirit in a Perſon's own Conſcience, and the ſolemn Sentence at the Day of Judgment, which I referr to the ſeveral Courts our Cauſe is try'd in.

That which I ſhall conclude on, as bearing nigheſt reſemblance to it, is God's Act of Regeneration, his firſt Gift of Saving Faith and Sanctifying Grace, that beſide its abſolute Nature in Conforming the Soul to Chriſt, and raiſing his Image in it, it has a relative ſignification of Divine Favour, that is better than Life. God by that Deed or ſpeaking Action ſays, All thy ſins are blotted out, thy Iniquities forgiven, thou art a Freeman in the State. (1.) 2 *Cor.* 3. 17. *Where the Spirit of the Lord is, there is Liberty*, Rom. 6. 7. *He that is dead is freed* (Orig. *juſtifi'd*) *from ſin.* (2.) As ſoon as ever man ſinned, *Gen.* 3. he became guilty, and as ſoon as guilty the Puniſhment of ſpiritual Death followed; ſo if as ſoon as ſinn'd condemn'd, as ſoon as Chriſt's Righteouſneſs applyed he is juſtifi'd; the receiving ſuch a bleſſed Fruit of it as the Spirit, is a ſure Application of it; there is as preſent and effectual Vertue in the Medicinal Potion for Life, as there was in the Poyſon to Death. (3.) *Eph.* 1. 14. The Spirit of the Lord is an *Earneſt of the Inheritance* wherever he is; and ſince he enſures Adoption, much more he enſures Juſtfication. (4.) Regeneration makes us Sons, and the Priviledge of a Son is more than that of a Subject. (5.) *Rom.* 5. 10, 11. Whenever we are *reconciled*, we are *juſtifi'd*, for they are but different repreſentations of the ſame Priviledge, and Sanctification takes away the Enmity. (6.) When the Spirit is given to us, we receive a great Truſt, many Talents, and called to a great Office in Chriſts Kingdom, to praiſe and glorifie him, to propagate his Kingdom, *created unto* all *good Works*. Sir *Walter Raleigh*, and with him all Lawyers, judg'd his being put in a place of Office and Truſt, did virtually contain a Pardon in it. It implies much weakneſs in Government or Governours, to employ Traytors, Rebels and Criminals in places of Truſt, who muſt ſtrive for their Lives to hinder the juſt adminiſtration of the Government which would take away their own Life. (7.) *Mat.* 9. 2. When Chriſt the Judge of the World verbally pronounces Forgiveneſs, he ſignifies all imports one thing; *Ariſe and walk: Eyes be ye open: Be thou healed:* Or, *Thy ſins*

be forgiven thee: His gifts are in a comprehenſive Cluſter; there is a ſtrong Chain of connexion among them, and he may name what is moſt eaſie; hence are they ſo united and involved into one another by Scripture, *Titus* 3. 5. 7. 1 *Cor.* 6. 11. *Rom.* 8. 30. *Act.* 5. 31. And (8.) There is not only the Example of Chriſts Juſtifying, but the Example of his being juſtify'd, *Who was juſtified in the Spirit*, 1 Tim. 3. 16. All the Works of the Spirit on him and by him were God's juſtifying him: His Reſurrection was his declared Juſtification, *Rom.* 4. 25. It was the Pattern of ours, beſides other great Influences on ours: By it was he taken from the Priſon of the Grave, and acquitted from the Judgment, where try'd, therefore our ſpiritual Reſurrection, *Rom.* 6. 7. is call'd *Juſtification.* (9.) Ancient Cuſtom ſhews that Authority did intimate their Sentence by ſymbolical Actions, and things as well as words. *Ovid. Albis atriſque Lapillis.* The White Stone was ſent as a Symbol of Abſolution to the Perſon whoſe Name they wrote upon it. *Pierius* in his *Egyptian* Hierogliphicks gives this Account of the Rights of a Slaves Manumiſſion: That he was Cloath'd in White Raiment, and his Patron's Ring put upon his Finger, and did eat at his Maſter's Table. The Scripture makes uſe of all theſe as Symbols of our Freedom from the Bondage of Corruption and Servitude of Sin, *Luk.* 15. The *Ring* is made mention of *Revel.* 19. 8. there's the *White Raiment*, Rev. 2. 17. there's the *Manna*, the Food of our Lord's Table, and the *White Stone* with our Names upon it. This expreſſing of a Sentence by an Action, is becoming of the Divine Majeſty, with whom to *do* and to *ſay* are the ſame; his great Work of Creation requir'd no more to its production but God's ſaying, *Let there be a Light, a Firmament*, &c. and it was ſo. This great Work of Regeneration, it's a *begetting by his Word:* Hoſ. 2. 14. *A ſpeaking Comfortably* to the Heart, and frequently a Calling, *Whom he Call'd he Juſtified*; his Vocation put them in a Juſtified State. (10.) Sanctification or Regeneration removes a Puniſhment as well as a Crime; the giving of a ſpiritual Life takes away a ſpiritual Death, which is the worſt of Puniſhments: The Deſertion by the Spirit is the greateſt Curſe, and that is removed by the Gift of the Spirit, and what takes away the Puniſhment does neceſſarily remove the Guilt, or ſuppoſe it remov'd; for the greater Mercy does comprehend the leſſer. *Laſtly*, From the Nature

of

of Faith, *Isa.* 53. 11. *By his Knowledge shall my righteous Servant justifie many*; it may either be by the *Gift* of Knowledge, or by the *Act* of Knowledge upon him; for *Heb.* 11. 1. *Faith is the Evidence of things not seen*; it is no sooner in being than it is in exercise. The Seed of Grace is not like Material Seed, to need a Time of Corruption and intermixture with the Earth before it grow, but like the Beams of the Sun that act as they are received. The Gift of Faith is the Idea of Heavenly things suggested into the Soul, and there manifesting themselves by their own Light; so that we are Receivers of the Objects of Faith when we act Faith, *Isa.* 65. 24. *Before they call I will answer, and while they are yet speaking I will hear*: Hence Regeneration's being the Sentence does not pecede the Exercise of Faith as a Mean: This might afford more Arguments for this Truth, because then the Union between us Debtors and Christ as Surety, is Compleated, which is not 'till we apprehend him by Faith. (2.) Then the Soul actually Pleads, and therefore it's Term-time, the *acceptable Day* of our Salvation; the Court sits on our Case, and all the Causes of our Salvation are Cloath'd with a forensical Form from this Exercise of Faith, by which we look on God as our Judge, on Christ's Righteousness as our Plea, on Satan as our Accuser, on Christ as our Advocate, and his Spirit our Council; on the Law as an Indictment drawn up against us, and on its Constitution and Divine Justice as a Tribunal, from which we Appeal to the *Chancery* of the Gospel, founded on Goodness and Equity.

Object. There are some Objections against this Doctrine: (1.) Sanctification is a gradual thing, Justification is one Act. (2.) That this would Confirm the Popish Error, that Justification is not a forensical or relative Act, but a Physical and Absolute one.

To both which I Answer: (1.) That the Sentence of Justification is not Justification, but the Declaration of it, and the Gift of the Spirit for Sanctification the Sign of that. Faith is an Absolute Act, by which we are justified, but Justification is the relative Result of all the Causes and Foundations. Fatherhood or Sonship are Relative things, but to be Born, or to be Begotten, is an absolute thing. (2.) In all Similitudes there is somewhat of Unlikeness, and so in this. For, 1. He who is Judge, is both Law-giver and supream Governour too; in other Cases

Sanctification is a perfect act. The imperfect flows out of the perfect.

in this. 2. In others we have done with the Judge when the Sentence is past, but not in this. (2.) In others we need but one Act, because we can abstain from the like Crimes; but in this we need a Continual Justification or Remission: Hence we daily Pray, *Forgive us our Sins*; and we have daily Encouragement, that *if any Man sin* there is *an Advocate with the Father:* The Court constantly sits, we are always on our Knees before the Bar, our Faith perpetually Pleads, and Christ's always interceding, and he is always heard; hence a constant continued Stream of Justification, *Dan.* 9. 9. call'd *Forgivenesses*; and *Revel.* 19. 9. the *Righteousnesses* or *Justifications*, for it is the same word; δικαιώματα, *Rom.* 5. 19. is translated *Justification*, and thus may be expounded, *Revel.* 22. 16. *He that is* Justified, *let him be* Justified *still*; and in this very Chapter, *Rom.* 4. *Abraham* is said to be *Justified by Acts of Faith* several Years after his first Conversion, *Gen.* 15. 6. it was at least Ten Years after his first Faith. Our Case is a continued State of Justifying or Pardoning.

That which recommends this Opinion to me, is not only its Appearance of Truth, but its Medicinalness for Reconciling the different Opinions of Persons so lately on foot; for the Subscribers Apology grants, 1. That Faith and Repentance are absolutely given to the Ungodly, for what is Man else before that Gift? 2. That Faith and Repentance are only given to the Elect. Are they not then, 1. The Gifts, Blessings, Tokens of special Favour, Symbols of divine distinguishing Love, though they may be long unintelligible to the Person under the Exercise of them, as the Inscription of *Mene Tekel* on the Wall was to the *Chaldeans*; yet *ex Natura rei & intentione Authoris*, it imports a Person's being Reconcil'd to God, Fellowship with Heaven is begun, and two cannot walk together and not be agreed. Effects alway signifie their Cause, *Rom.* 5. 15. 2. Can a Person be under special Favour, and not Pardon'd, or Reconcil'd and not Pardon'd? Call'd and not Justifi'd? not under Wrath and yet under Guilt, or else under Divine Love and Wrath at once? or that the Punishment, to wit, want of the Spirit, spiritual Death, is remov'd, and not the Guilt or lyableness to the Punishment, although so remov'd as eventually never to return again from the Vigour of Divine Love fix'd on that Person: *Rom.* 5. & 6. the Apostle describes a State of Grace and Justification

cation as necessarily united: But I need not inferr this from them, since the Reverend Mr. *Baxt. Conf.* p. 40. saith, "To "Sanctifie is to Pardon, that is, executively, because it takes "away the greatest Punishment, Spiritual Death; and the Sen- "tence of Pardon must go before the Execution. And (fur- "ther) our Pardon is subservient to our Renovation, by Sancti- "ty as imperfectly now begun; for being imperfect the Defect "of every Act deserves Condemnation, and needs Pardon, and "yet this Pardon is a particular Pardon following the general "Pardon of our Persons, by which we escape Wrath, and are "capable of Acceptable Obedience for the future. By this the Pardon of our Persons should precede every Act of Faith and Repentance, for a following particular Pardon accompanies every Act of them.

But the greatest difficulty is, how Faith and Repentance should bear both the Place of a Sentence and a Condition, which is needfull to reconcile these two Opinions.

R. 1. By Condition they mean not a Condition properly in a Law or a fœderal Sence, as we use the Word in Bargains between Man and Man; for the *Civilians* inform me these three Properties make a Condition: 1. Potestative, that it be in the Parties Power to perform. 2. Casualty in it self, and to the other Party uncertain. 3. Causal, in that it bear a Valuable Consideration. The Law will not suffer a Man to injure himself so far, or another to deceive him, as to get a Title to an Estate of two or three hundred Pounds *per Ann.* for an hundred Guineas: But the *Apol.* informs us, that "This Condion is nei- "ther in our Power, 2. Nor Uncertain, 3. Nor Meritori- "ous, therefore not a Condition properly. Nay, further, (tho' "the Gospel be a Law, and this Law is the Condition of the "Covenant) yet it is not a Legal Condition: Therefore it must be in a Physical or Logical Sence, if not in a Law Sence; and a Necessary Connection is enough for the one, *viz.* Logical, as if a Man be Reasonable, he is capable of Learning, and if capable of Learning, he is reasonable; and Priority enough for the other, as that Wood must be laid to the Fire before it can be burnt. And this Opinion is very agreeable with Condition in this Sence, for there is not only a Necessary Connexion between Faith, Repentance and Justification, but there is a Priority, (the Covenant of Grace partakes more of Orderliness, it is Order'd

in all things, than of Conditionalneſs) for the Foundation is before the Relation, the Sign before the Signification, the Gift of Faith and Repentance is before its Connotation of our Pardon, or being receiv'd into Favour. Nay, further, there is not only the Gift of Faith, but the exerciſe of this Grace as mix'd with our Faculties, and become a Duty in order of Nature antecedent to this Connotation or Signification of our being now brought under Divine Favour; becauſe the way of Communicating this Gift is by Calling, ſpeaking immediately to the Soul, and repreſenting ſpiritual Ideas, making us behold as in a Glaſs the glorious Image of the Lord, diſcovering unſeen and hoped for things, as before and after both is further explained; and the Gift cannot be without this exerciſe, by which God and the Soul unite and mutually apprehend one another. In ſhort thus: That this Gift may not only be long unperceiv'd by the Receiver, but that it cannot Signifie untill in Exerciſe, tho' as a Gift it doth ſignifie.

There is but one thing more, that Juſtification and Glory are ſuſpended upon theſe Duties of Faith and Repentance.

R. Either by Suſpenſion he means no more but Neceſſary Conſequential; ſo we Agree, and I do not find his Arguments will prove more: For a Teſtament is fully as proper a Title, that gives Name to the whole Bible, as Covenant or Bargain; and Civilians ſay, the *If* uſed in Teſtaments, which is ſo frequent in Scriptures, is a demonſtrative *If*, that doth not Suſpend but Deſign the thing Promiſed, and ſome certain Time or Manner of Conveyance. If he underſtand it a Legal Suſpenſion, it's the ſame with a Legal Condition, which he has deny'd before; for, *Conditio eſt diſpoſitionis ſuſpenſio ex eventu incerto ei oppoſito*, and has an Obliging Influence on the Promiſer, and Conferrs a Title of Right to the Benefit promiſed.

I might Conclude this with ſome Teſtimonies out of the Fathers; but though I find Phraſes to anſwer my Purpoſe, I find the Style ſometimes Looſe and Oratorical, and ſometimes they Deſign another thing (which I wiſh a late Author had minded, who Attempts to prove the New Law out of the Fathers, when *Daille* who was better acquainted with them, ſays, It's in vain to make them Judges in many of the Controverſies between us and the Papiſts; and yet this Authour would bring them to Prove a more Nice Point, become a very late Queſtion. In what

what ſenſe the Law is New thoro the Goſpel, or the Goſpel may be call'd a Law, I ſhall only inſtance his firſt Citation out of *Juſtin Martyr*, p. 228. *&c.* and I am willing to be judged by any of the Subſcribers that will take the Pains to read it, if *Juſtin* intends any thng more than the recommending the Chriſtian Conſtitution, and proving it preferable to the Moſaical: For he ſays, This New Law is Poſterior to *Moſes* his Law, but the Apologiſt's New Law has been ever ſince the Fall of *Adam*. He ſays this New Law is Chriſt and his Teſtament. Any may ſee he took Law in no ſtrict Senſe, when he calls Chriſt and his Teſtament a Law; he calls it a Teſtament Eight times in that Page, and nigh Seventy times in that Dialogue, and ſeldom, I think not above Four times, a Law, (without the Explicatory word Teſtament added;) yet I think this Opinion will help to wreſt the Fathers out of the Papiſts Hands. The Fathers uſe the Words *Juſtifie* and *Sanctifie* often promiſcuouſly, for making Juſt and Holy. The common Anſwer by Proteſtants is, the Fathers uſe the Word according to its Grammatical Signification, not Forenſical Uſe: To which the Papiſts anſwer, Then they were not acquainted with that ſenſe. This affords another, for we may ſay, *to Sanctifie* is *to Juſtifie*, in the ſame Senſe that Chriſt ſays, *This Bread is my Body*, that is, a Sign of it: And ſo we may underſtand the Fathers *Eſt*, or Is, Metonymically, for *eſt Signum*; and we may find enough among their Writings to ſhew that all the Parts and Degrees of Sanctification are Signs of Juſtification; which doth ſufficiently ſhew, that tho' this Phraſe is New, that the Gift of the Holy Spirit in order to our Sanctification, ſtands in the room and place of a Juſtificatory Sentence, yet the Senſe is not; for it is the Sign, yea the ſpiritual Initiating Sign of our being in Covenant with God: *This is the Covenant I will make with them, I will pour out my Spirit on them.* Being in Covenant is a Relative Bleſſing as well as Juſtification, and they are inſeparable: Now, ſays the Lord, my giving my Spirit imports this, I take thee to be one of my People, I avouch thee this Day to be mine. The Prince's Proclamation of Pardon to a Rebel, or the Judges Juſtificatory Sentence of a Perſon ſuſpected, accuſed, impriſon'd, is the firſt Authoritative Signification of the Governments Favour: So what is the firſt Sign of Divine Favour muſt ſtand in the place of a Juſtifying or Pardoning Sen-

tence

tence; but these absolute Blessings that are proper to the Elect, of Faith and Repentance, are the first Intimations of Divine Governments receiving us into Favour, therefore the Gift of them is the Absolving Sentence.

A third Propos'd Head, was the Time of our Justification, which being meant of the first Act, necessarily follows from the former Proposition, to be neither later nor sooner than the first Moment of our Conversion. The Goodness of God would not suffer our Justification to be sooner, for he would not keep us out of Possession of what is our Right; if as a just Judge he Justified us, as a Mercifnl Governour he would Treat us as such, and let us have the Common Priviledge of Free Subjects, which is his Spirit: Not the later, for his Justice could not give to a condemned Criminal without the Imputation of Mediatorial Satisfaction, the greatest of the Favours and best of the Blessings of his Kingdom; but whatever Arguments proved the former Proposition, proves this: As for the *Antinomian* Notion of Justification from Eternity, it seems more absurd than the Eternity of the World.

There is a Threefold Use this Doctrine affords, of Tryal to the Doubtfull, of Support to the Dejected, and of Conviction to the Carnal secure Person. As to the First, Whatever doth prove the Sincerity of a mans Faith, the Reality of his Regeneration, may be to him a sure Index and Token of his Pardon, since Regeneration it self is the Justificatory Sentence. As to the Second, Whether the dejection or despair of Mind arise from the greatness of Sin, the Violence of Temptations, the strength of Lust, the multitude of Backslidings, or long continuance in that comfortless State, or from such speculative Doctrines as the Fewness of the Chosen, and fixedness of the Number of them for whom Christ died; yet this one thing may support the Soul, and fill it with the Joy of a pardon'd Criminal, that if there be the least dram of Grace, though *small as a Mustard-seed*, Mat. 17. 20. thy State is secur'd, whatever come of others, or however uneasie our present Condition be. For the Third, It is a vain thing for that man to live in Hopes, and trust in Gods Mercy and Christs Satisfaction, without any inward Change in the Temper of his Mind; for the Sentence of Justification is never pass'd upon him untill he be Regenerate: Thus the Apostle argues,

Rom.

Rom. 6. obviating that Objection, *If Grace be glorified in the Pardon of Sin, let us continue in sin that Grace may abound.* He answers, *How shall we that are dead to sin, live any longer therein? He that is dead, is* justified *from sin:* These two are inseparable, a Justification from the Guilt of sin, and a Mortication from the Power and Pollution of sin.

I come now to the other Term of the Proposition, *Works*, which I shall first Explain by several distinguishing Characters, and then secondly, come to the Proposition, and shew in what sense the one is deny'd: Of the other, how far Works are excluded from Justification. For the first, 1. They are Good Works; neither *Jews* nor Gentiles ever pretended that God would justifie us for bad Works, that the same should be matter of Condemnation and Justification, that what needs a Pardon should deserve a pardon. 2. Not meerly Good in Mens Opinions; the *Pharisees* thought their Works better than they were, *Luke* 16. 15. they did highly esteem what God did abominate, and justified themselves for it: for *Paul* might then, and should have brought Arguments to prove they would be Condemn'd for their Works: And 2ly, would have Corrected their Error as Christ did, *Mat.* 5. by shewing their Works were not good, they came not up to the Extent and Spirituality of the Law. 3. The Apostle argues against the Works of the Law, *Rom.* 3. 20. and the Law it self, *v.* 27. and 4. 13. not against a misinterpretation of the Law. Christ calls that *Mat.* 5. *said of old*, and *said of them*, the Opinion and Tradition of Rabbins, not the Law, and Works of the Law. It's a sandy Foundation which some lay for their Comments, Systems and Sermons, that only the works here meant are Mosaical in the Pharisaical sense of them, without one word of proof for it; for then the fault or defect would be in the Law, not in the Works by the Law, for this Law say some of them had only Temporal Rewards and Punishments. 3. All Humane Actions, works in general, not as *Grotius* only External Works; *Aristotle* and his Followers distinguish between πράξεις and ἔργα, Works and Actions. But Divinity that has only the Morality of Actions for its formal Object, cannot exclude Internal, where all Morality lyes. The External works of the Apostles are call'd πράξεις, their *Acts*, as their famous and Sacred History is entituled, and 1 *Thes.* 1. 3. Faith

and

and Love are ſtyl'd *Works*: Beſides, we find Obedience, Righteouſneſs and Works, of the ſame import through the Scripture, and eſpecially in this Epiſtle: *Rom.* 6. 16. of *Obedience unto Righteouſneſs*, and *without Works*, and without *a Man's own Righteouſneſs*, are of the ſame import. (4.) Good Works are the Fruits of the Spirit, *Epheſ.* 5. 9. *The fruit of the Spirit is in all goodneſs, rightcouſneſs and truth*, Galat. 5. 22. (5.) Good Works are wrought by a Righteous Man. *Mat.* 7. 18. *A good Tree cannot bring forth evil Fruit, neither*, &c. *Epheſ.* 2. 10. The Apoſtle proves that we are *ſaved not of Works*, becauſe Good Works follow our being God's Workmanſhip. (6.) Good Works muſt be according to Divine Command, for that is the Rule and Standard between Good and Bad, as ἀνομία, 1 *John* 3. 4. is the formal Nature of Sin, ſo εὐνομία is the formal Nature of Good Works: *Deut.* 4. 2. Good Works are call'd *Righteouſneſs*, becauſe according to the Law, that is the meaſure of the Creators right to his Creatures, and of the fellow Creatures to one another. Hence we are always ſent *to the Law*, and *to the Teſtimonies*, if not according to theſe, there is neither *Truth* nor *Goodneſs* in them. *Johannes Agricola*, the Ring-leader of *Antinomians*, is uſually condemn'd amongſt Divines, and its ſaid, was Converted by *Luther* from this Error: That Repentance was taught by the Goſpel, and not by the Law; for the Law is the Rule of all Obedience, the Goſpel is a Doctrine of Joy: *Luke* 2. 10. A *word of Grace*, Acts 20. 29. becauſe it brings the tydings of pardon to guilty Perſons. The Law teaches *Man's* Righteouſneſs, but the Goſpel teaches *God's* Righteouſneſs, *Rom.* 1. 17. 3. 21. And hence our State being mixed of Law and Goſpel, no Works are truly good and acceptable to God by the Law alone: Not from a defect in the Law, but a defect in us that cannot fulfill it. Hence (7.) No work is good without *Faith*, *Heb.* 11. 6. *Rom.* 14. laſt. There is ſome deformity in every action by reaſon of ſome defect or want of its Conformity to the Law. And (8.) Its action needs a Pardon as well as every Perſon; and therefore are only acceptable in the Name of Chriſt, *Coloſſ.* 3. 17. *Whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus.* The doing in *Faith*, and the doing in *his Name*, are all One: ſo 'tis a Juſtifying Faith that's needed to juſtifie every action, and this Compoſition makes the Actions truly good, and as acceptable to God as

thoſe

thoſe that were no ways deficient either in Matter or Manner.

The Uſe I ſhall make of this, is of *Refutation*; for ſince none can pretend to be juſtified by any Works but ſuch as are good and acceptable in the ſight of God, and none are ſuch that want the foremention'd Qualifications, all the diſtinctions of Adverſaries about the Kinds of Works, are to no purpoſe. That this may be more evident, I ſhall rank them under theſe four Kinds.

(1.) The *Socinians*, who ſay that the Apoſtle means Works in their Perfection, that are excluded from a divine condeſcendency to our Impotency; he will not require what we cannot perform, but will juſtifie us for what we can. *Reſp.* 1. If we did and always had perfectly fulfill'd the Law, we ſhould have been juſtifi'd by its Works: *Rom.* 2. 13. *The doers of the Law ſhall be juſtified:* 2 Tit. 3. 7. *Not by works of righteouſneſs which we have done.* 2. It would heinouſly reflect on the Holineſs of God as a Law-giver or Judge, to make an Imperfect Law, or to Judge a Man juſt for Imperfect Performance of a Perfect Law, *Gal.* 3. 10. *Curſed is he that continues not in all things*, &c.

The Second Opinion is of them who exclude the Moſaical Law; and theſe of two, and may be more ſorts.

1. Some exclude only Ceremonies, and indeed the Controverſie began about them, *Act.* 15. the Inſtances by *Paul* moſt mention'd are of that kind, *Gal.* 2. 14, 16. and by their reſemblance of a Remedying Nature, the *Jews* miſtook them for the thing it ſelf: Thus *Lombard* and the Schoolmen, *Alphonſ. a Caſt. Dom. a Soto.* But the Law the Apoſtle ſpeaks of, as the Rule of the Works he excludes, cannot be Confin'd ſo narrowly; for *Rom.* 2. 15. it's a Law that the Gentiles had; *Rom.* 3. 20, 28. a Law that bound all Fleſh, a Law by which the *Knowledge of ſin*, Rom. 4. 14. a Law that *worketh Wrath.*

2. By others the whole Works of the Moſaical Law are excluded in the Phariſaical Senſe of them, that is, as ſeparated from the Eſſential Duties of the Covenant as given to *Adam*, *Noah* and *Abraham.* *Reſpon.* (1.) I grant that the Phariſees did miſtake the Law in its Extent and Intent too; the former Chriſt corrects, *Mat.* 5. but it's very reaſonable to think that they who had now embraced Chriſt, to whom the Apoſtle

writes, had forſaken that Error; for the Apoſtle's Diſpute is of another kind; not what was their Duty or Work, but what place this Work or Duty had with reſpect to its Reward: Whether or not it was truly Meriting; and his Buſineſs is to prove, that let their Works be what they would, they could never ſerve for this Uſe; and the Apoſtle tells them, *Rom.* 10. 4, 5. that they did not know Chriſt compleatly, *viz.* that he was *the End of the Law*, who would put ſuch a Value on their own Works. Sir *Nor. Knat.* Obſerves on *Rom.* 2. 14. that the ἔργον τῦ νομῦ, the *Work of the Law*, ſignifies the *Office of the Law*; this was to Convince a Man of Sin, that he might fly to Chriſt, as *Galat.* 3. 'tis called *a School-maſter to bring us to Chriſt*: The Law is the Mean, He is the End. The Moral Law was a Mean to make them ſenſible of their Need of Chriſt, and the Ceremonial was a Mean to repreſent him as the End of the other, as One who was a Sacrifice, and gave ſatisfaction for their Breach of the Law. (2.) The Apoſtle gives no Countenance to this Opinion in his Phraſe; for *Galat.* 3. 21. *If there had been a Law given*, &c. There is an Impoſſibility in any Law, or its Works preſcribed to *Adam*, *Noah* or *Abraham*, ſince Man was a Sinner, to Merit in any ſenſe Juſtification at the Hand of God. (3.) *Romans* 3. 20, 21, 22. The Apoſtle calls the Works he excludes, *Works of the Law*; not in any abſtracted ſenſe, but Works that the Law required; and the Moſaical Law comprehended all the former Laws under it, as *Joh.* 7. 22. *Ye received Circumciſion of Moſes, not that it was of him, but of the Fathers*: And when the Moſaical and the Chriſtian Conſtitution are oppoſed, Moſaical comprehends the whole Old Teſtament State. (4.) The Righteouſneſſes that are in this Epiſtle oppoſed, are God's and Man's; not *Adam*'s eſſential Duties in the firſt Edition of the Naked Covenant, and *Moſes* his in the Political Adminiſtration of it, *Rom.* 3. 22. The *Syriac* renders it thus, *The Righteouſneſs of God by the hand of Faith on that Jeſus Chriſt*: Not a Righteouſneſs that is God's Gift, and is acceptable to God by Virtue of his preſcribing it as the Condition he required; a Righteouſneſs that lay in the Fruits of Faith, or in the Nature of Faith, from its Conformity to the Law of the Covenant, but a Righteouſneſs that Faith as a Hand takes hold of. (5.) This Law the Apoſtle ſpeaks of, comprehends all inward Obedience, all Righteouſneſs: *Vid.* Ch. 3. and 7. of this Epiſtle

Epistle; nay, the Pharisee, *Mat.* 22. did conclude Love to God to be the great Duty of the Law.

3. The third Opinion is of *Grotius*, who if the Writings that go under his Name, and have so much Corrupted the Age, be his own, he was both a Papist and Apostate; or if Mr. *Baxter*'s *Grotian Errors*, and that other Book called *Grotius Papizans*, or *Walleus in N. T. Preface*, be to be Credited; indeed his Doctrine on this very Point of Justification is a very great Proof it, as his Comments on the Epistles doth testifie, especially this: for tho' they are as Corrupt as he in their Disputes, yet rarely in their Expositions, are any Papists so Corrupt: His Doctrine is thus, 1. Works that are only External, Civil, deserving Praise of Men, and by Humane Strength performable, are excluded from an Interest in Justification. 2. Faith of God, is an Esteem of his Attributes, and Faith of Christ is the Knowledge of him and his Doctrine. 3. To *Justifie* is to Purifie, to Cleanse from Vice; so the Works are hypocritical, the Faith historical, and that which Devils has, the Justification papistical. *Resp.* 1. It's very improbable that the Apostle should Dispute so Nervously, that a Man cannot be Internally Sanctified by External Works; and as improbable that any should be so absurd to maintain it, that a Man may become Just by Hypocritical Performances, that external Civility is internal Holiness. 2. That Law, *Rom.* 7. 7, 14. requir'd more than external Works. 3. *Abraham* had better Works than External, and *Paul* when he *knew nothing* by himself, yet *not thereby Justified*, did not mean only External. 4. They were what Works the Law requir'd, and the God that searcheth Hearts never made a meer External Law to Judge Men by.

4. The fourth Opinion is that which is common among *Papists*; 1. Works before Faith are excluded, but not after Faith: Sorrow for Sin without the Aids of Grace, doth not Merit; Preparatory Works to Grace doth not Merit; though some, and that generally, allow a Congruity and Fitness to them; others, as *Becanus*, deny it: This is no more true than the others, for *v.* 3. *Abraham* had Believ'd for Ten Years, and yet his Works not Imputed to him; and so *Paul*, *Gal.* 2. 16. *1 Cor.* 4. 4. 2. If Works after Faith be most Meritorious, then there is most Matter of Boasting from them; but *Abraham* had none to boast of, therefore none that could Merit. 3. The Works

of Believers, 1. Are Due. 2. Not our own. 3. Imperfect, therefore cannot Merit. But tho' there are different Opinions about what Works are excluded, there is an Agreement about what Works are included: Faith as a Work, as the Matrimonial Conſent, pregnant of all the Duties of Marriage. Repentance is included, Sincere Obedience is included, which I ſhall endeavour to refute on the fourth Verſe.

The Second thing propoſed, was, In what Senſe they are Excluded. I ſhall Treat this, 1. Poſitively. 2. Comparatively. 3. Give Account of the different Notions and Reſpects under which others think they may be Included.

For the Firſt, the Text excludes them indefinitely, in all reſpects that may be brought under the Particles *with*, *of* or *by*; for *not by Works*, *without works*, are the Apoſtle's Terms: For tho' Works are the Effects, Evidences, Concomitants, Properties of our Juſtification, yet Juſtification is not *by* them; for *by* denotes ſome Cauſal Influence, either by Efficacy or Dignity, and Works have no ſuch Influence on our Juſtification.

2. Comparatively, they are more excluded from our Juſtification here on Earth before God, than at the great Day of Judgment. Works have a leſs Influence on our being Called and Entered a Member of the Church Militant here below, than on our Entering the Triumphant State in Heaven; for the former is meerly a Matter of Right, and our Works have neither Being nor Dignity for that End; but the latter is Matter of Poſſeſſion, and many things are requiſite to Poſſeſſion that are not to Purchaſe. Our Juſtification at the Great Day requires Proof of our being Juſtified here; and many things are Neceſſary to the Proof of Juſtification, that are not Neceſſary to the firſt being of it: Yet I much doubt any formal Proceſs, the bare appearance of the Perſons in Sanctity and Glory, is evidence enough. (1.) In Order to our going to Heaven, beſides the Neceſſity of Precept, Gratitude. For, Right good Works are real Means of Order, Preparation of our ſelves, and helping of others thither. (2.) Good Works have a real Efficacy in them, as all Actions have to beget and ſtrengthen a Habit. (3.) Good Works have a real Congruity in them, to make us meet and fit for that Holy Fellowſhip and Communion above. (4.) Good Works are the Neceſſary Effects of Juſtification and Sanctification; the Spirit of God cannot dwell

dwell in a Soul without transforming it more and more into a Likeneſs to Chriſt. (5.) Good Works have a real Utility in 'em, for heightning our Reward in Heaven: Not that they can from their own dignity Merit Degrees of Happineſs, more than the Being of Happineſs; but from the beautiful and harmonious Order of Divine Providence, in advancing us from one ſtep to another, and not Conferring Degrees *per ſaltum*; there is no End of the Encreaſe of Chriſt's Kingdom, as to its Bleſſings; but its Encreaſe is by way of a Life, in a perpetual and gradual Growth. (6.) Heaven is truly a Reward to our Holineſs here, by Virtue of Divine Order and Connexion from Divine Condeſcendency, as *Baſil* ſays; *Manet requies ſempiterna non tanquam debitum operibus redditum, ſed ſecundum munificentiſſimi Dei gratiam. Hyſichius.* The Kingdom of Heaven is not the Reward of Works, but is the prepared Grace of God: And as another ſays, It's propoſed as a Reward more to attract us to Duty, than a due Debt of our Duty; and it is rather the Righteouſneſs of Chriſt by which all our Actions are rendered acceptable, that is Rewarded, than our Actions themſelves. *Laſtly*, Our good Works are Neceſſary to Heaven, as the Beginning and Growth of a thing is Neceſſary to its Perfection; as Sowing in the Spring is Neceſſary to Reaping in Harveſt, and our being Children in Order to our being Men. Perfect Holineſs is as much the Condition of Heaven as Faith is of Juſtification, and Ordinances of Converſion, and rather more; for there are Exceptions in the laſt, but none in the firſt.

The Third thing propoſed, was the ſeveral reſpects, that ſeveral Perſons plead Works to be neceſſary in Order to our Juſtification; and herein there is a greater Variety of Terms, *viz.* A Tenor or Hold, a Plea, the Form or Matter, Preparations, Diſpoſitions, Conditions, Moral Means, Merits of Dignity or Congruity, than there is in Thought and Opinion; and ſo a greater variety of Perſons, Profeſſions, Names and Ages of the World, than there is in the thing it ſelf: for all theſe very different Sentiments we may find amongſt the Papiſts themſelves. (1.) The groſſeſt of them, as *Vaſquez* and *Cajetan*, ſay, Our Works Merit from their own Dignity, that God in ſtrict Juſtice could not but Reward ſuch Pains, ſuch Mortifications, ſuch Faſtings and Prayers, with Heaven, or Eternal

Hap-

Happineſs, this not true of *Adams* Covenant. But a ſecond, and more Moderate ſort, as *Marſilius*, *Leonardus*, &c. admit of a Tripple Allay to render them Meritorious: And the firſt is, That Chriſt hath merited, that our Works may Merit: Ours as ſubordinate Conditions to an Intereſt in his: The ſecond is from Divine Ordination, becauſe though our Actions are not worth a Pardon, yet he hath Promiſed both a Pardon, and a Heaven for them: A third that lays Foundation for the former, is a natural Congruity and Aptneſs, that the diligent Worker ſhould have a Reward, and the ſincere Endeavourer ſhould not be ſlighted, when the Bounty doth not Empoveriſh but Honour the Donor; and that a Penitent Perſon ſhould be pardoned: And ever ſince the *Interim*, at the firſt Birth of the Reformation, there has been a party amongſt Proteſtants, in little or nothing differing from them, called ſometimes *Interimiſts*, *Caſſandrians*, *Majoriſts*, *Conditionaliſts*, *Calixtians*; and others that have run as far to a no leſs dangerous extream, as *Amſdorfius*, who ſaid, *Good Works were ſo far from being neceſſary to Juſtification, that they were pernicious and hurtful to it.*

I do not comprehend under Conditionaliſts, all who have aſſerted the Covenant to be Conditional, for they have explain'd themſelves, that they mean no more by it, than the immediate and neareſt means of theſe Bleſſings, *viz.* Juſtification and Glory: And add many Cautious and Negative Senſes, that deſtroy the proper Nature of a Condition; ſome five, ſome ten; but I ſee no Reaſon for their Zeal againſt them who ſay it's not Conditional; ſince they ſay it's three to one, five to one more not Conditional, than Conditional, *viz.* it's not Conditional Antecedently, it's not Conditional Naturally, it's not Conditinal Meritoriouſly, it's not Conditional Legally, it's not Conditional Uncertainly; and yet cry *Error*, *Error*, if another ſay it's not Conditional, and call it a Diſpoſition of Grace thorough means to a certain end; if we take the Word Condition in its vulgar uſe, for the whole ſtipulated part of the Bargain or Bond to be perform'd wholly by the reſtipulating party, its more apt to deceive vulgar People (who have that Idæa of Condition) to ſay its Conditional without Limitation, than to ſay it's not Conditional; and do they think their Brethren have neither Power nor Skill to add Limitations

mitations to their not Conditional, as well as they to their Conditional? and fewer are Neceſſary, *viz.* tho' Faith and Repentance are Gifts of Grace, yet they are Duties; and tho' the Lord calls effectually where he will and when, yet our Conſent is courted, and wooed, not forc'd; we freely yield to the Spirits Conduct, though our yielding is the Spirit's Effect, and Effects bear not the Name of Conditions.

The Senſe then of the Apoſtle is this, That no Works Ceremonial, Moral, with Faith or without it; by the Spirit of Grace, or Strength of Nature, external or internal, perfect or ſincere; no Works of any Law perform'd by us, are either Merits, Matter, Form, Legal Condition or Plea, *&c.* for our Juſtification before God; they neither by Efficacy do Conſtitute it, nor by Dignity deſerve it: What the Apoſtle has excluded without Limits, we ſhould. The Arguments for the Truth of this follows next in the Text.

So I come now to the ſecond Part of the Verſe, which is the firſt Argument that proves we are not Juſtified by Works; *He hath wherof to glory, but not before God.* The Argument is from the Topick of Impoſſibility or Abſurdity; the Matter is impoſſible, and the Action is abſurd, that ſuch a Worm as Man, or any thing that is a Creature, ſhould boaſt, or have ground of boaſting before its Maker: Much more abſurd is it for this Creature, becoming a Rebel and a Tranſgreſſor, to boaſt of its Meritting a Pardon, or rendring its Pardon a Juſtification: If a Slave ſhould break a Veſſel of great worth, and boaſt he could reſtore it, or ſatisfie for the Damnage, when he is not his own, it would be unbecoming, but too mean a Type of this.

There are three things to be Treated in the Argument: 1. The Form of it. 2. The Truth of it. 3. The Strength of it.

1. The Form of the Argument is thus:

Maj. If *Abraham* were Juſtified by Works, he has Matter of glorying.

Min. But *Abraham* has no Matter of glorying, *at leaſt before God.*

Concl. Ergo, *Abraham* is not Juſtified by Works.

This is the general Interpretation of Proteſtants, and ſome others;

others; *Erasmus*, *Vatablus*, *Calvin*, *Zegerus*, *Beza*, *Piscator*, *Paraus*, *Dickson*, *Hyperus*, *Melancton*, *Sclater*, *Tuckney*.

But there are Interpreters of great Number and Note, that form the Argument in a contrary Method, thus:

Maj. If *Abraham* were Justified by Works, he would have no Matter of Glorying before God.
Min. But *Abraham* had Matter of Glorying before God, *viz.* *His Faith.*
Concl. Therefore not Justified by Works.

Origen, the first Interpreter, says, if Faith had not been a real Glory before God, he would not have Imputed it to him in place of Works; but there is no Reason to Impute this Error to *Origen* but his Popish Translator (for we have no other *Origen* on this Epistle that I know.) *Rufinus*, as we may read in his Preface to that Epistle, *p.* 634. *Basil.* "They say there "is so much of this work thy own, that thou should'st entitle "it with thy own Name, not *Origens:* But tho' I have had an "Herculean Labour in adding, diminishing and altering, yet I "will not steal his Title that laid the Foundation, but let the "Reader ascribe the Merit of the Work to whom he will, to "him or to me, I shall put both our Names in the Title. They who form the Argument thus are of two kinds; either, 1. Those who differ both in Form of the Argument, and in the Truth, as the Papist, *Aquin. Sasbout*, *Estius*, &c. who say that Free-will affords a Man Matter of Glorying; by it he has made himself differ from others, Converted himself, Prepared himself, perform'd the Conditions of the Covenant: May not a Work-man glory in his Work? 2. Those who only differ in Grammar and Form, as *First*, The Fathers: *Chrys.* Faith thinks highly of God, and so glorifies him: Therefore he gloried not that he loved God, but that God loved him. *Secondly*, Some Protestants, as *Bucer*, *P. Mart.* and also *L. de Diu.* His glorying before God, was glorying in God. 1 *Cor.* 1. 31. *He that glories let him glory in the Lord.* Faith sends a Man out of himself, to glory in God, and in Christ.

I reject this Form of the Argument, and embrace the former for these Arguments.

1. The Propositions of the latter Argument are not in the Text,

Text, but the contrary are; the Text says not, *If Justified by Works, he has no Matter of glorying*, but quite contrary, *He has Matter of glorying if justified by Works*; the Text says not, *He has Matter of glorying before God*, but, *Not before God*; so nothing of their Syllogism in the Text, all the other is.

2. Both the Propositions of their Argument are false: The *first* is false, That *Works afford no Matter of glorying*; for *Rom.* 3. 27. Glorying is not excluded by the Law of Works: *Eph.* 2. 9. If we were Sav'd by Works, we would boast. An Innocent Man has more Matter of Glorying in his Works that deserve a Justification, than a Pardoned one whose Works deserve Damnation. The *Second* is false, That *Abraham* had any Matter of glorying, for 1 *Cor.* 4. 7. *Who maketh thee to differ? what hast thou that thou didst not receive? if thou didst receive, why dost thou glory?*

3. We find the same Apostle forming the Argument according to the first, *Eph.* 2. 9. We are not Sav'd by Works, that we may not glory, *v.* 10. 1. Because we are God's Work. 2. Thorough Christ, so a Relation there before. 3. Good Works the End, *Ergo* not the Mean: Christ the Mean to our Good Works, not Good Works the Mean of an Interest in him.

4. From the following Argument, *v.* 3. that Faith is imputed to *Abraham* for Righteousness, proves no matter of glorying in Faith: For, 1. It is a Gift, *Eph.* 2. 8. *Heb.* 12. 2. no glorying in a Gift, 1 *Cor.* 4. 7. 2. Faith put for its Object, or containing its Object, makes glorying in God, not before God. 3. For the Exercise of Faith, which is receiving, trusting, depending, affords no more Matter of boasting before God, than the Beggar's glorying of his Receiving, before his Benefactor and his Bounty.

5. Those who do not Err as to the Matter, commit a double Fault in the Grammar of the Words: 1. To translate, πρὸς τὸν θεὸν, *before God*, or *with God: in God* or *from God*, as we may see from Parallel places, 2 *Cor.* 2. 17. *As of God, in the sight of God speak we:* Rom. 5. 1. *Being justified by Faith we have peace with God:* 1 John. 3. 21. *If our Hearts Condemn us not, then have we Confidence towards God:* So that the Sense is, to have Matter of glorying, God being Judge and Witness, and consequently Matter of Justification; for they differ but in this, that Justification presupposes the Charge of a Crime, or Suspition

of one: Praising or Glorying doth not: So that Praising and Justifying differ only as Comfort and Joy; and *Grotius* himself being Judge, on *John* 1. 1. this is the Sense of the Phrase. 2. Glorying in God is expressed καύχησαι ἐν θεῷ, *Rom.* 2. 17. *And makest thy boast of God:* 1 Cor. 1. 41. *He that gloryeth, let him glory in the Lord:* Psal. 34. 2. *My Soul shall make her boast in the Lord.* These two are vastly different; to have Matter of Glorying in our selves, in our Actions towards God, God himself being our Judge and Witness, and to Glory in God, his Favour and Kindness, when we have deserved nothing but Wrath. A second Grammatical Error is to think that καύχησις and καύχημα differ in Scripture; for we find that καύχησις, *Glorying*, is put for καύχημα, *Matter of Glory*, 2 Cor. 1. 12. *Our rejoicing is this, the Testimony of our Conscience*; Rom. 15. 17. *I have therefore whereof I may Glory, in things that pertain to God:* And so καυχημα for the Act of Glorying, 1 *Cor.* 5. 6. *Your glorying is not good:* 9. 15. *Make my glorying void:* 2 Cor. 5. 12. *Occasion to glory on our behalf.* But beside, if Man had Matter of Glorying, there might be justly glorying, where there is καύχημα there may be καυχησις. God doth never deny any man his due. The deepest Degrees of Humility God requires, are but suitable Apprehensions and Conversations to what we are. And Lastly, a Man's Works affords Matter of Glorying as well as his Faith, *Heb.* 11. 17. *James* 2. 20. God praises *Abraham*'s Works as well as his Faith.

6. The Criticks generally are against this Translation; and so the Ancient Versions, as the *Ethiopick*, which puts *a Reward* here in place of *Glorying*; and the *Arabick*, which says, *If he was Justified by Works, he should have Glory in them.*

Lastly, It is the making of a Neutral Verb active, without any Authentick Examples to Countenance it.

But I come to the second thing, which is the Truth of the Argument, *That* Abraham *had no Matter of Glorying before God.* I shall form it into this general Doctrine.

That no meer Man has any Matter of Glorying before God.

This I shall Confirm and Illustrate from these four general Topicks.

(1.) From Mans Existence and Being.

(2.) From his Constitution or Essence.

(3.) From

(3.) From his Undoing of himself, his ruining and destroying his Soul by Sin, his guilt; which not only affords matter for Humility, but of mixing it with Sorrow, Shame and Confusion of Face.

(4.) From our Impotence to restore our selves from this Fall, tho' there is matter in it to remove our Sorrow, none to remove our Humility, or lay a Foundation of our Glorying.

I shall begin with the first of these Topicks.

First, Our Being or Existence; this has seven Properties that are inseparable from it, or from any Creature; whether Angels above us or Beasts below us: They are the seven Properties of a Creature as a Creature, and the just Consideration of them, is that which makes Angels never Mind themselves, but be unwearied, and without Intermission taken up with the Praises and Contemplations of a God: These are the things which make Seraphims cover their Face and their Feet with their Wings.

The first is Creatures Contingency; that is, tho it now is, it might not have been, and may not be again; there is no repugnancy to *not Being* in its Constitution; which I shall thus Illustrate. Before our Birth we were not Men: Atheists that pretend our matter to have been from Eternity, and that when we dye, we only dissolve into that Common Mass; yet they grant, that we begin to be Men, and cease to be Men, and that every individual Man hath a beginning.

(1.) If there is no Necessity of our being Men, there is no Necessity of our being any thing, especially Inferiour to Man, as Matter is owned to be; for Necessity of Existence, is a high Perfection: Contingency that borders next to nothing, is a great Imperfection; and therefore the greater Perfection is to be placed in the more perfect Being. Therefore if no Necessity of his Being man, there is no Necessity of being any thing Inferiour to him. Necessary Existence must be the Attribute of something, for since something now is, something always has been, and that which hath been always, doth Exist by the Intrinsick Perfection of its own Essence; for what suffers nothing to be before it, admits of no Exter-

nal Cauſe. But, (2.) That which hath the leaſt Imperfection of any kind, it wants this Perfection of neceſſary Exiſtence; whatever has any Imperfection, is but a Contingent thing. For if there be not a reality of Perfection, to exclude a little Imperfection, there cannot be a ſufficient reality to exclude a greater Imperfection. If the fulneſs of the Beings Perfections, do not include a leſſer Perfection, they cannot include a greater; for inſtance, if Matter cannot include among its Perfections theſe leſſer ones of Thinking, Reaſoning, Speaking, Feeling, it cannot include a more Noble Perfection of Neceſſary Exiſtence; for not to be, is a greater Imperfection than not to be Reaſonable, or not to be Senſitive: Neceſſary Exiſtence is at the greateſt diſtance from not Being that is poſſible; and therefore, ſince not Being is the greateſt Imperfection, neceſſary Being is the greateſt Perfection; and whatever has it muſt want no Perfection; and whatever wants it, is but a Contingent thing. (3.) All that own a God, own that neceſſary Exiſtence is his incommunicable Attribute; and does contain an incomparable, an incomprehenſible Perfection; it is the higheſt Degree of removal from nothing, a grain of Duſt is better than nothing; all Creatures are in a middle State between Nothing and a neceſſary Being; Nothing is not, Gods Name is Being, *Exod.* 3. 14. *I am what I am, his Name alone is Jehovah.* But Creatures are indifferent to be, and not to be; there is no repugnancy in us againſt Being, nor no impoſſibility in our Conſtitution to hinder us from not Being. Chriſt himſelf bears a Similitudinary Image of Independency, becauſe having once a Life given, he is ſaid to have Life in himſelf, in his own Power; but there is no Image of this Neceſſary Exiſtence: Atheiſm is very unreaſonable to place this Perfection in Matter, which as the Reverend Mr. *Howe* ſays, is next to Nothing, for it can do nothing; and ſhall we place the Attribute that is moſt diſtant from Nothing, in the Subject which is next to nothing. What great ground of Humility doth this afford, that I am more than a Fly! it is of God not of me, that I differ from the Duſt, or the Dirt I tread on, I owe it to God; I am not ſo much as one Breath, yea the ſmalleſt particle of the moſt ſubtil Air of my ſelf; that I am more than meer nothing, is wholly of another. I am oblig'd and indebted for it. But, (4.) All who

own

own the Scriptures, own that Man is a made Creature; a Workmanship of Divine Art, and a Fruit of his meer good Pleasure. That he might have made us, or not made us, as he would, *Rom.* 9. 20. *That the Thing form'd, say to him that form'd it, Why hast thou made me thus?* Isa. 45. 9. Our Possibility is from his Power, our Futurity is from his Will, our Existence from his Act, our Matter, our Dust was his by absolute Propriety, and our Form is the Effect of his Wisdom.

2. We are Dependent, Experience proves this; we depend of our Parents, and yet not solely, for they dye and we survive; we depend on Meat, Drink, Air, yet not only, for our Life is more Noble than they; nothing can give or communicate what it has not; there must be some more noble Independent Being, *in whom we live, move, and have our Being*; Act. 17. *c.* as the Poet *Aratus* that liv'd about 290 Years before Christ, could say, We all use God, we all enjoy God, we are all his Off-spring — πάντη ϑ Διὸς κεχρημέθα πάντες τοῦ γὰρ κ) γένος ἐσμεν.

2. Since we are Contingent, we must also be Dependent, for Contingency is no more determin'd to Being, than not Being, Perseverance than Perishing: for such as our Nature was *in primo fieri*, so it remains; a Contingent thing is a Tottering Being, of it self inclinable any way, and External Force forces it's Lot. 3. It's a Prerogative of God to be Independent, a Spirit Independent is the best Definition we can form of him, and it is his Glory to have all things Depending on him; the whole Mass of Beings, to be nurs'd by the Breasts of his Alsufficient Fulness; he is a Careful Parent of his Off-spring, it is no Toil to his Power, nor Difficulty to his Wisdom, nor Draining to his unsearchable Riches, where all is Infinite; but a wonderful discovery of that Plenty that is in him, which is his very End and Design: How should this stop the boasting Mouth, silence the glorying Tongue, and stifle the proud Thoughts of Man! If thy Dependance were a bare Permission, that thou cannot live an hour on Gods Earth without his leave, or use his Creatures for Profit or Pleasure; he can sweep thee off the Stage of Being with a Beesom of Destruction in a Minute: But Dependency is a Divine Manutenency, it's a keeping us up by force from falling into that Pit or Abyss of Nothing we were drawn out of, and still hang over, *Job* 26. 7.

26. 7. *He hangeth the Earth upon nothing*: For ſince Creating was an Act of Violence upon Nothing, and ſuch an Act as needed Omnipotent Strength to force it into the Condition of Being; Preſervation is the Poſitive Influence of the ſame powerful Hand to keep this Tottering Being upward, that is by Natural Tendency declining into its Original Nothing; there is no need of Power to make any thing Nothing, for then nothing would be the Effect of Divine Power. There is no neceſſary Connexion between the Creation of any thing, and its Continuance; becauſe we were Yeſterday, it doth not follow that we ſhall be to Morrow; we daily change, we are not to Day what Yeſterday, there is no ſuch Inference where the Being is Contingent; how gladly would we live, but it is not in the Power of our Will, our Nature, or all our Friends and Phyſicians; no Cordial, no Food, no Phyſician can do; and if they cannot preſerve Life, far leſs Being. The Glorious Arches of the Heaven would dwindle away, the Depth of the Ocean dry up, the ſteady Earth tremble into a Non-entity; the moſt Immortal Spirits faint, and Angels be annihilate by one Minutes Intermiſſion of Omnipotency: A Proud Man is a Mad Man, a deceiv'd Soul; thou cannot move thy Tongue, nor exerciſe thy Thought, but thou art under an Infinite Obligation to Infinite help for ſupporting thee in it, and wilt thou uſe it againſt him? the more perfect we are, the more we depend; the more imperfect we are, the more we need his Power to ſupport us.

3. Unprofitable: *Job* 35. 7. *If thou be righteous what giveſt thou him? or what receiveth he of thine hand?* Job 22. 2. *Can a man be profitable to God, as he that is wiſe may be profitable unto himſelf.* (1.) It is a Property of Divine Decrees to be diſintereſted, of pure Generoſity and Bounty, the Iſſues of Love and Goodneſs, that is ſtill giving and communicating. (2.) His End to make his likeneſs, and form his Praiſe without himſelf, from that Content and Satisfaction he had in beholding it in himſelf; he would have others taſte of the ſweetneſs of that Being he enjoyed, therefore called Nothing into his Banqueting-houſe, and his Banner over it was Love, by which it was brought into Being. (3.) His Fulneſs: it is Gods Original Glory to want nothing, his Sufficiency and Fulneſs is ſuch that admits of no Addition. (4.) Creatures Empti-

Emptineſs: we muſt pay our debt before we Profit, and every day we are obliged for an Infinite Flux of Goodneſs and Power, to keep our Souls in Life; and yet we have craving Appetites, like the Barren Womb, that cries, Give, give, but make no grateful return; this keeps all the Quires of Angels in the perpetual Exerciſe of humbling themſelves, and praiſing of God. *Not unto us, O Lord! not unto us, unto thee be all Glory and Honour.*

4. Temporary Beings: *Job* 8. 9. *For we are but of Yeſterday, and know nothing; becauſe our Days upon Earth are a Shadow.* 1. There is a difference between the time of Men in this World, and the Æviternity of Angels, *Rev.* 14. 6, 7. The one is to end, *viz.* Time with the ſeventh Trumpet, that is, Time meaſur'd by Sun and Moon; for there will be no Sun the true Standard of Time, *Rev.* 21. 23. No more Night and Day, the Foundation of Chronology. But Æviternity, or Time, as defin'd by Succeſſive Motion ſtill continues in Heaven; for the Mind of an Angel is not Infinite, therefore comprehends not all Objects at once, nor doth not comprehend the incomprehenſible God, for that is Inconſiſtent with Adoration or Admiration, which ſtill ſuppoſes ſomething unknown; therefore of Neceſſity their Minds change its Objects, ſometimes thinking of one thing, ſometimes of another, and conſequently one thing in Order before another, and Time is a Motion thorough former and latter: This affords another Argument, that this World is not from Eternity, becauſe Succeſſive; for where a former and latter, a ſecond, third and fourth, there is a firſt and laſt; this may be rendred more eaſie by theſe Inſtances. (1.) No Mans Death is from Eternity, for his Life, his Birth was before it, and if his Death not from Eternity, neither his Birth, for that but a ſhort time before his Death; no Man has liv'd a thouſand Years, it were a very abſurd thought of Eternity, to ſay, it was but a thouſand years longer than Time. (2.) Eternity is an Infinite Duration, but the Duration of Years not ſo; becauſe exceeded by number of Days, Hours and Minutes. The ſecond Difference is between the Eternal Duration of God, and that Duration of Creatures, *Pſal.* 102. 27. *They ſhall be chang'd, but thou art the ſame, and thy Years ſhall have no End.* The one is founded in an Immutability, the other in Change; the Infinite God poſſeſſes his whole

whole Eſſence Independently and moſt perfectly at once; in Time there is Paſt, Preſent and Future; the Eflux of a thing from Paſt to Future by the preſent Minute, this agrees not to Him whoſe Nature is *I am*, that is, In me, nothing paſt in me, nothing Future. This alone has great Matter of Humiliation in it: of what awe would the Preſence of a Sage Angel, that hath been ſince the Creation, to ſuch a Muſhroom as Man, a new ſtart-up in the World; we ſuffer not Children to ſpeak in the Preſence of Men; how much more ſhould mans Mouth be ſtopp'd before the *Ancient of days*; who has ten thouſand Times ten thouſand miniſtring before him, and charges the Angels with Folly.

5. Man is an Imaginary Being, rather the Picture of Being, than the Reality; and this is not a Dignity, that every Creature attains to be called, the *Image of God*; they are his Workmanſhip, *Rom.* 1. 20. And ſo are proofs of an Eternal Powerful and Wiſe Being, and they bear ſome Prints of his Being upon them, 2 *Tim.* 2. 13. *He cannot deny himſelf, neither in Word, nor in Deed*; *he cannot* do any thing but what muſt repreſent him to be ſuch as he is, though there are vaſtly different Degrees of Repreſentation. The Common Properties of Creatures ſeems to be their Reality, Durability, Goodneſs and Beauty; but Man alone of all Earthly Creatures bears the Name of an Image, becauſe there is ſome Repreſentation of all the Divine Attributes in him, either *Subjectively*, as Spirituality, Knowledge, Reaſon, Will; or *Objectively*, as he poſſeſſes an Idea of the Divine Nature impreſſed upon him, 2 *Cor.* 3. 18. *We all with open face, behold as in a Glaſs, the Glory of the Lord, and are changed into the ſame Image:* Or *Qualitively*, as Righteouſneſs and Holineſs: Or *Reflexively*; and thus the incommunicable Attributes of Soveraignty, Independency and Alſufficiency, are repreſented by our Submiſſion, Emptineſs and Dependency; as the Wax doth repreſent the Seal: Or *Deputatively*, as he is Governour of the World; but as this is Mans Dignity above other Creatures, to be Gods Image, ſo it is the moſt excellent thing in it ſelf; and this is our great Miſery, the loſs of this Image; and our Happineſs lies in its Reſtauration, ſo that Man at his beſt, who is the beſt of the Creatures, is but an Image.

6. A meer Paſſiveneſs: Matter is a very Paſſive Object to work upon, yet through the Diſpoſition of its parts, hardneſs or ſoftneſs, it is fitter for one thing than another, and more eaſily wrought into that frame; but nothing is equally Paſſive for all, equally fit to be an Angel, and an Atom of Duſt; and whatever Activity the Creatures may now have on one another, yet with reſpect to God they are Paſſive Beings.

7. Creatures are more Nothing than Being, *Iſa.* 40. 17. *We are Nothing, and leſs than Nothing:* Nothing Naturally, and leſs than Nothing, by Debt and Obligation owing the Being we have received, but far more by our Guilt and Tranſgreſſion, for what is worſe than Nothing is leſs than Nothing. A Marble Statue formed in the likeneſs of a Man is more a Stone than Man, becauſe the one by Art, the other by Nature: So Man, by Nature he is nothing, by Divine Art he is God's Image: We are from Nothing, that is our Original, for we are brought into being by the Force and Violence of Omnipotent Power. If God's proper Name is *Jehovah*, Pſal. 83. 18. and of him only can it be ſaid, *Exod.* 3. 14. *I am*, or, *He is*, then properly is it ſaid of the Creatures, *They are not.* Philoſophers uſually grant that *Ens*, or Being, is not a *Genus Univocum*, when applyed to God and Creatures, there is no Generical Oneneſs in it: When we ſay the Creature is Being, and God is Being, it is not one thing that is meant by that word Being; for the one really is, the other is the Image, as we call the Picture of a Man a Man. Since any one of theſe affords matter of Humiliation, how much more all being put together? and if they afford matter of Humiliation for Angels, how much more matter of Humiliation for Man? If an Angel be but a Contingent, Dependent, Unprofitable, Temporary, Paſſive, Imaginary Being, a Being more Nothing than Being in Compariſon of God, how little a thing muſt Man be in Compariſon of him, and how much leſs a ſinfull Man?

I come to the ſecond Topick of Arguments for the Proof of this Doctrine, *That Man has nothing to Glory in before God*; which is the Form he was made in, and by which he Excells other Earthly Creatures, and is called an ἀυτεξούσιος, Lord of his own Actions, a Self-powered Creature, or as *Cicero* ſays, a Power of Living as he will. The Common Title for it is *Free-will*, *Liberum Arbitrium*, which *Amyrald* thinks to be better Tranſla-

ted a *Free Judgment*. The Apoſtle *Paul* calls it the Prevailing Will, *Rom.* 7. 17. *If I do that I would not, it is not I, but Sin. I*, as that which denominates the Man. I ſhall inſiſt the more largely on this, becauſe it is that which the moſt part of the World are proud of. The former Argument is more commonly granted, That Man cannot be Proud of his Being, but therein ſtill he would be Equal to the Angels; and the Pride of Man can hardly aſpire higher, but for this Argument, that Man has no Matter of glorying from his *Free Will*, is not ſo eaſily Complyed with, whether we View Men's Profeſſions or their Practices. (1.) The Pagans, they commonly aſcribed all Virtue, all their Heroick Actions, and the Praiſe of 'em, to themſelves: Upon this Account *Cicero*, *De Natura Deorum*, ſays, "We may thank God for Riches, or Fortune, but "not for Virtue, that is our own; for that we are Praiſed, "for the want of that we are blamed: We may glory of our "Virtue, which we could not do if it were God's Gift. *Seneca*, *Ep.* 53. "A wiſe Man in ſome things is preferable to God, "for the one is Wiſe by the Benefit of Nature, the other by "the Benefit of Virtue: *Ep.* 20. Be Content with thy ſelf, and "the Goods brought forth by and of thy ſelf, ſo thy Happi-"neſs ſhall be next to Gods. (2.) The *Jews*, eſpecially the *Phariſees*, on this account were as Proud as the others, for they reckoned the External Adminiſtration of the Law, which gave Occaſion to their Merit by Free-Will, to be the principal difference between them and the Pagans. *Maimonides* ſays this is one of their Fundamentals, "That they had ſuch a perfect "Free Will, and ſufficient Power for Virtue and Goodneſs, "that they only needed the Law to exerciſe their Power "about: *Rab. Gaon. Saadia* ſays, יש כל בידי חשמים חוץ מיראת חשמים "All things are in the Power of Hea-"ven, except the Fear of Heaven, that is Religion. There is a difficulty of reconciling their Opinions about this Point, becauſe they alſo owned a Fate; which they call εἱμαρμένη, or מזל. *Joſephus*, who was one of them, ſays, *lib.* 2. *chap.* 7. that they attribnted all things to God and Fate, but it is no wonder, for wherever Error is, there is Contradiction; for every Man holds ſome Truth, and whatever Error he holds is repugnant to the Truth he holds; but *Camero* thus explains their Senſe from *Joſephus* his own words, That by Faith is meant God's

Pro-

Providential Help, but moſt is to be placed in Man; and *lib.* 18. *chap.* 2. We are not to ſeparate Man's Will from enclining Fate: ſo that the Senſe of it is, Providence gives Occaſion to Work, but the Work it ſelf is wholly Man's own. (3.) The *Pelagians* are not inferiour in this Pride to any of the former, who confine all God's Grace to Man, in giving of this Noble and Natural Endowment of Free-Will, by which a Man is able to do all good Commanded. They ſay none can give a Man ſpiritual Riches but himſelf, for theſe he is juſtly Praiſed, and *jure* Preferred to others; for theſe can have no Being but in himſelf and from himſelf; hence he taught this Form of Prayer, "Lord behold the Purity of my Lips, by which I Pray to "thee, and the Innocency of my Hands which I ſtretch forth "before thee. (4.) The *Papiſts*, eſpecially *Jeſuites* and *Moliniſts*, tho' others ſeem to diminiſh the Power of Free-Will when they write on that Head, yet when they come to the Point of Merit, they again extoll it, *Bel de Juſt. lib.* 5. *chap.* 3. becauſe it is more honourable to obtain a thing by Merit than by Grace alone; therefore that God might Honour his Children, he has granted that they might prepare Eternal Life to themſelves by their Merits, and more proudly; *Ruard. in Top. Art. Lov.* God forbid that the Righteous ſhould expect Eternal Life as a Poor Man doth an Alms, ſince it is more glorious for them as Victors and Triumphants to poſſeſs it, as the Crown and Palm due to their Sweats and Labours; and their Common Doctrine is, that by the ſtrength of Nature preparing our ſelves we Merit *ex Congruo*, ſpecial Grace, and afterwards being made juſt by it, we can ſo perfectly fulfill the Law, that we Merit Heaven *ex Condigno*, and why may not a Workman glory in his Work? (5.) *Socinians* and *Arminians*, who hold the Freedom of the Will inconſiſtent with any Neceſſity, and that it is out of the Power of God effectually to Call a Sinner when he will, or according to the Terms in Diſpute: Grace is always reſiſtable, but the Will of Man unconquerable. (6.) We find many others, and more ancient, too much extolling Man on this account, as *Prudentius* in his Poems on that Subject:

Inſubjecte potens, rerum arbiter, arbiter idem & judex Mentis propriæ.

"Powerfull, being ſubject to none, Lord of all things, Lord "alſo and Judge of thy own Mind: And elſewhere, "He that

"made thee Lord of all things, would he not make thy ſelf free? "He that made thee King of the World, would he not make "thee King of thy ſelf? would he ſo Curtail thine Honour and "Matter of glorying? Beſides, the common Definition of it ſignifies no leſs, that ſuppoſing all things in act that are fit, or have Power to move or encline it, it may Act or not Act, or act the contrary as it will: Neither God nor Angels, Men or Devils, have Power certainly to determine it. (7.) They who have their Minds better inſtructed, yet have Practical Sentiments ſecretly latent in their Minds of this kind, which we may learn from our Obſervation of our ſelves: As, 1. When Men adventure on ſin becauſe they think they can make amends by Repentance. 2. When Perſons delay Repentance upon this ground, that they can do it afterwards. 3. When Perſons ſtifle Convictious, and quench the Spirit, becauſe they think they can enjoy it again when they will. 4. When Perſons do not Pray, from this latent Error, that they have a Power to Accompliſh their Deſigns themſelves. 5. When men Neglect the outward Ordinances and Means of Salvation, which God has appointed not only as Means between Us and the End, but as Means between our *Can* and our *Cannot*, becauſe we cannot do any thing of the Eſſentials of Salvation, Meriting Pardon, Enlightning the Underſtanding, or Sanctifying our Wills, God has preſcribed theſe Means that we can do, and has Promiſed to Perform that which we cannot, *Phil.* 3. *Work in and about your own Salvation with fear and trembling, for he worketh in you to will and to do:* Now that which many Neglect the Means for, is becauſe they think they can go about the thing it ſelf. The Security that deſtroys the moſt of periſhing Souls is founded on this corrupt Root, that we have a Power in a very ſhort time to do all the Buſineſs of our Salvation. Were it not for this, Sinners Deſpairing wholly in themſelves wou'd be rolling themſelves in the Duſt, and proſtrating themſelves before a Father of Mercies and God of Grace, and conſtantly Watching for the Angels troubling of the Waters; they would be daily waiting at Wiſdoms Gates for the Spirit promiſed to Attendants upon appointed Means.

In oppoſition to all this, I ſhall lay down theſe Eight Propoſitions, with their ſeveral Confirmations, to prove that this Noble Principle that God hath endowed Man with, though it hath exalted him above Brutes, it affords him no ground of Pride,

or

or glorying before God; four are Positive, and four Negative.

1. Free-Will is a part of that Excellency by which Man is the Image of God: All in Man by which he excells meer Animals, he therein is God's Image. This is a great Dignity, to be in the Image of God, but this should humble Man before God, because he is but an Image; tho' in respect of inferiour Creatures, they being only a *Vestigium*, or a Print of some one perfection; as the Print of a Man's Foot represents but one part of him, an Image represents the whole or most principal Parts. Free-will is founded in Wisdom and Power, and in these Man is God's Image, but this Excellency affords no Matter of glorying. (1.) From the Scriptures own Expression, *Psalm.* 39. 6. there is a Reason given, why Man in his best Estate, that is, in the Purity of his Nature, in the unfaded and unstained flower of all his Senses and spiritual Faculties, is but Vanity; because every Man *walks in a Vain shew*, so we Translate it, but the Original is *Bezalim*, the same Word which in *Gen.* 1. is used for the *Image of God.* Man is Vanity, because at best but an Image. Our greatest Perfections by Nature did not free us from Defectibility. (2.) Indifferency doth not represent the Will of God as terminate upon himself, but as terminate upon the Creatures; to him it was indifferent whether they should be or not be: They are *Lusus Dei*, the Fruit of his meer Pleasure, things of no moment; so when we experience in our selves that the Foot, the Tongue, the Hands, the Eyes, move in Obedience to the Will as Nimbly as we can think, it do's not represent God's Essence, but his Relative Sovereignty over his Creatures, so 'tis but an inferiour part of an Image. (3.) The Will of God is a Power, and causes these real goods that are its Objects; but the Liberty of Man is only admissive or rejective of these Objects in the Understanding, and gives occasion to their Influence upon the Faculties of the Soul, and so affords no Matter for Glory in the Work of our Conversion. Suppose the Sun-beams should enter a Room before dark, by some Casement or Cranny, and fill this room with Light, yea, render its Earth flourishing and verdant, should we ascribe this great Change to the Sun or to the Casement? Nay, suppose farther, that the Sun by its perpetual Heat and repeated Influence has made the Boards give way, and made its own entrance, should we ascribe the Glory of the Action to that which so long hindered

it,

it, and is yet the Cauſe of the Works being ſo weak? And this is the very Caſe, as far as Matter can repreſent Spirit; for the Lord opened the Heart of *Lydia*, and he ſays *Rev.* 3. *Behold I ſtand at the door and knock, and if any Man open I will come in.* (4.) The Will of God never acts without the higheſt Wiſdom, *Epheſ.* 1. *According to the Counſel of his Will:* Therefore the ſetting up of a Liberty in Man, diſtinct from the Conduct of the Underſtanding, is a Chimera, no Image of God, who cannot deny himſelf in any of his Works, he never did any thing that might give us falſe Sentiments of his Nature. (5.) Our Liberty is much inferiour to God's, becauſe of the Narrowneſs of its Sphere: The Beaſt has only Senſe, Man has alſo ſpiritual things for his Object to Converſe about, but the Divine Will converſes about thoſe things we never ſaw nor heard, nor has it entered into our Heart to conceive. (6.) Our Liberty is a Gift, God's is Self-originate; ours a Shadow, his the Subſtance; ours but an Emanation of his, as the Image of a Face in a Glaſs, but we have no ſuch Help diſtinct from him, he is the Support and Spring of both. (7.) His is Infallible, always equal, vigorous, active; Ours faints and wearies, as in Sleep and Infancy, and fails, as in every Sin.

2 *Prop.* The Liberty of the Mind of Man conſiſts (to be more particular about it) in a Freedom from Phyſical Neceſſity or Coaction, in a Freedom from Senſe or Matter: It is a general Axiom, and therefore needs the leſs proof, That Free-will is only the Property of thinking and reaſoning Creatures, that propoſe an End to their Actions, and deliberate about what is fitteſt for gaining that End. The Fire burns whatever comes nigh it, but the Will doth not chooſe every thing propoſed. The Imagination of a Beaſt is confined to Material Ideas, but the Mind of Man is not determined nor limited to ſuch Objects: A Beaſt can only be allured by preſent things, but things of a hundred years diſtance can move a Mind; this is a great Priviledge, but affords no matter of Glory. For (1) It lays us under the greater Obligation to our Maker, who made us Men and not Beaſts. (2) Our Abuſe of it in making our ſelves worſe than Beaſts, being carnally minded and lead by Senſe, who have more Noble Faculties to govern us. (3) The more Knowledge the more Liberty by this Rule, and therefore our Blindneſs and Ignorance ſhould make us bemoan our Con-

Confinement: The Natural man *knoweth not the things of God*, and therefore can have no Liberty about them. But more of this under another Head.

3 *Prop.* Liberty consists in a Freedom from Restraint, an ἐξωθὸν as well as a νοητὸν, goes to the making up of this Perfection, a Willingness as well as a Judgment. *Augustine de Spir. & Lib.* Chap. 31. defines it to be, A Power of doing what we will, and thus it doth principally consist in the Imperate acts; called *free* because they proceed from a free Principle: To *will* and to *can* are two different things; a Man may *will* what he *cannot*, and then the Will hath not this Freedom. The Scripture seems to take it in this sence, 1 *Cor.* 7. 37. *Having no Necessity, but hath power over his own Will, and hath so decreed in his heart.* By Freedom from Necessity there, is meant a Power to put his Purpose in Execution: And so *Rom.* 7. *What I would, that do I not. The Spirit is willing, but the Flesh is weak*: Taking Liberty thus for a freedom from Constraint, or a Power of doing what we will, it affords no matter of Glorying to Man, he is under so many Restraints, by his Nature, by his Sin, by Punishment, all his Faculties are restrained; about Objects Natural, Moral, and much more Spiritual, he is restrained and limited. As we see among sensitive Creatures, some are confined to the Water, as Fish, some to the Earth; but others have a more ample Sphere of Activity, and a more vigorous Principle to carry them through Water, Earth or Air. So we find Man more confined than Angels; we can only understand Earthly things: *John* 3. Christ tells *Nicodemus*, that there was a Necessity of representing Heavenly things under some Earthly Similitude, that we might be capable of understanding them. (1) *Peter* and *Paul* were Saints of the first magnitude, and yet when they were brought to converse with Heavenly things, the one confessed he *knew not what he heard*; and the Spirit asserts of the other, that he *knew not what he said.* It is an old Jewish saying, *That God descends in a humane Mantle, that we may have some suitable Apprehensions of him*; and it is most amazing Humility in God, to reckon our highest Thoughts of him an Honour or a Glory to him. (2) By Sin the Scripture calls Man *Darkness*, led *captive at the will of Satan*, a slave to Sin, and dead in Sin, therefore he is wonderfully confined and restrained by it. A Habit in any one particu-

particular Vice, how doth it enſnare and confine one to its Courſes. *How can you believe that receive honour one of another?* The *Phariſees* who were *covetous*, derided the Doctrine of Charity. They that are accuſtomed to do evil, can no more do good than the *Æthiopian can change his Skin*, or the *Leopard his Spots*. (3) All Afflictions and Sufferings put Reſtraints on Mans Liberty. *John* 21. 18. *Thou girdeſt thy ſelf and walkedſt whither thou wouldſt*; here was Liberty: *but another ſhall gird thee, and carry thee whither thou wouldſt not*; here is a Reſtraint or Compulſion. A man may have a will to move a gouty Finger, or ſtop a Convulſive or Paralitick Motion of his Nerves, but he has no Liberty to do it, as Dr. *Lock* ſays well. (4) In our Intellect and elicit acts of the Will we experience this Compulſion; we would love God as the Angels doe, but we cannot: How many would throw off Terrors, Convictions impreſſed on their Minds, but they cannot? We cannot keep our Mind at eaſe when the Body is under pain. (5) How little do we know in things Natural, notwithſtanding all the Pains that has been given by Students, and far leſs in things ſpiritual.

4 *Prop.* There is a Liberty of Indifferency in Man about many things that are in his Power to do, whether Natural, Moral, and after received Grace, Spiritual alſo. (1) Our common Experience witneſſeth this; in matters of Contrariety, as telling the Truth or a Lye; matters of Diſparity or Specification, as going to the Church to Prayer, or about ſome other buſineſs of our Vocation or Calling, or what is ſinfull; in matters of Contradiction, to do a thing or omit it. (2) There are many Examples in Scripture that witneſs this: 2 *Sam.* 24. There are three Judgments propos'd to *David*'s Choice, about which he had not only a Moral but Phyſical power. 1 *Kings* 3. 5. *Solomon* had four things put in his power to ask of God, long Life, Riches, the Life of his Enemies, or Wiſdom. It was propos'd to *Adam*'s choice by what Name to call any Creature, and of what Tree to eat. 1 *Cor.* 9. 4. 17. *Paul* had a power *to eat and drink*, and there was a Neceſſity upon him by Moral Obligation to *preach the Goſpel*, which he might perform willingly or againſt his Will: *Ezra* 7. 13, 15. *Numbers* 30. there are more Examples of this kind. (3.) Without owning this Indifferency in Man, we cannot defend

fend the Holineſs of God: There can be no greater Abſurdity than to think or ſay that God is the Author of Sin, or to aſſert any thing that does of Neceſſity inferr it, for it takes away all place for Repentance, and fills the Soul with moſt dreadful Apprehenſions of a Deity, *viz.* To make a Man ſin, which is worſe than to tempt him, and then to Puniſh him, it darkens the Beauty and Glory of the Divine Eſſence. Holineſs is that which the Saints and Angels trebble in his Praiſe, and they know him beſt. The whole Syſtem of the Scripture declares God's Innocency as to this thing, for it declares that God made Man upright, *Eccleſ.* 7. 29. and the Angels alſo, *Jude* 6. He made them in his own Image. (2.) He gave him a Holy Law to keep him from ſin, *Rom.* 7. 12. and he fenc'd Obedience to that Law by moſt terrible Threatnings, *Thou ſhalt dye*; and with great ſpeed he did execute the Puniſhment, for ſpiritually he dyed that very Moment he ſinn'd, and the ſtroke reach'd the very Inſtruments of the Sin, and by no influence could God incline or determine him to what he did forbid, for with him is no Unfaithfulneſs or Unſincerity, nor want of Holineſs. (3.) *James* 1.13. God tempts no Man, he cannot deny himſelf; but to Neceſſitate Man to ſin, is to do the ſin, and can God do what he hates? *Hab.* 1. 13. *Pſal.* 11. 7. Beſides, if Sin were not voluntary and free, it would not be a ſin; would that be againſt God which was from God? could it be Guilt wherein Man was wholly a Sufferer? (4.) The very Nature of Permiſſion, which is of purpoſe and deſignedly to let that be which he can hinder: *Geneſis* 20. 9. *Abimelech* did not ſin, becauſe God did not ſuffer him; if he had ſuffer'd him he would have ſinn'd; as in the inſtance of *Hezekiah*, God left him to try him, that it might be known what was in his Heart: So where God permits, man has a Phyſical Liberty to do or not to do. God did permit *Adam* to ſin, for if he had deſign'd to impede him, he could not have done it. We muſt not Clip divine Power, more than Stain divine Purity: Omnipotency would be turn'd into Impotency, if *Adam* ſinn'd whether God would or no: He could have Chain'd up Satan from laying the Bait, or *Adam* from ſwallowing of it; but on the other Hand, as he did not hinder him from it, he did not predetermine him to it: Whether the firſt act of ſin be Pride, Unbelief, or Inconſideration; God could not incline the Will to an

Averſeneſs to his own Amiableneſs, or Diſtruſt of his own Faithfulneſs, or Diſobedience to his own Commands. (5.) Without allowing this Indifferency, there were no room for the Office of a Magiſtrate: Could *Joſhua* ſay to *Achan*, *Why haſt thou troubled us? the Lord ſhall trouble thee this day*, Joſh. 7. 25. There could be no room for Praiſe or Rebuke, and there would ſtill be place for ſome Excuſe in Man. He that wanted the Wedding Garment would not have been ſpeechleſs altogether, if there had been an Impoſſibility of attaining it; he was brought a Beggar from the High ways and from the Hedges, and ſo had no Wedding-garments of himſelf, *Mat.* 22. 9. but it was to be put on freely; and tho' Man is now a Slave to ſin, yet multitude of particular ſins he might have omitted.

This brings me to the ſecond and principal thing, That this Liberty of Indifferency is no Matter of Glorying, but a great Matter of Humiliation before God: for, *Firſt*, The Indifferency of the Will often flows from Fluctuation of the Judgment: Ignorance in the Underſtanding occaſions Uncertainty in our Choice, *Eph.* 4. 18. We are *alienate from the Life of God*, thro' the Ignorance of its Excellency and Beauty. This Ignorance conſiſts, (1.) In Uncertainty and Doubtfulneſs: We doubt if there be a God, a Devil, a Heaven or a Hell; that makes 'em have leſs Power in determining our Choice. (2.) In Short-ſightedneſs, like a Pur-blindneſs in the Mind, that the future Puniſhment or Reward appears little, the preſent Pain or Pleaſure great. If the Sickneſs and Trouble that is conſequential to Drunkenneſs, Prodigality, Vileneſs, were as nigh to our Sight and View, as the Sin or the Act is, we would never embrace it; if the Pain of the aking Head were in the Pallat, when the Drunkard drinks up the Glaſs, he would never ſwallow it down: And if Temporal Puniſhments, becauſe at a diſtance, appear ſo little, how much leſs does Eternal. (3.) In Narrow-ſightedneſs: Our Underſtandings are like ſmall-mouth'd Veſſels, that can only take in one thing at once. Hence we commonly reckon the preſent Pain the worſt, and the preſent Pleaſure the ſweeteſt, becauſe it ſo fills the Narrow Mind, that there is no room for other Idea's. (4.) In groſs and carnal Corruptneſs, that ſpiritual things are ſo ſubtil that they do not ſuit its Diſpoſition; hence we ſcarce feel an Appetite after Spiritual things, but the Appetite of the Fleſh is ſtrong, its Urgency precipitates

cipitates the Deliberation, and does not allow a due time for ballancing the Account, and ſtating the Coſt on both ſides: this affords great Matter of Humility, that our Spirits are ſo weak, and Underſtandings ſo dark. *Secondly*, This Indifferency flows from the Meanneſs of the Object, or different Diſpoſition of the Subject, when the things propos'd are Trifles, of no great Moment or Concern, or indifferently ſuiting our Diſpoſition or Temper, then we are indifferent about them; the more we are imploy'd about ſuch things, to ſo much the leſs purpoſe do we ſpend our Lives, and therefore have the leſs Matter of Boaſting in them; for there is a great difference between our Indifference and *Adam*'s, that was to good or bad; ours to Bad, and has its Choice of Bads. *Thirdly*, This Indifferency flows from Divine Permiſſion, as is before proved; but a far greater Bleſſing it is to be inclin'd and determin'd by God, than to be left to our own Conduct; for God always inclines the Heart to good, and we never read of any left to themſelves and their own Determinations, that did good; therefore *David* Prays, *Incline my Heart to thy Teſtimonies.* *Adam* was permitted to his own Will, and he fell; and ſo it is ſaid of the *Iſraelites*, Pſal. 81. 12. *I gave them up to their own Hearts-luſt, and they walked in their own Counſels:* Acts 14. 16. *He ſuffer'd all Nations to walk in their own ways*; and theſe were Idolatry and Profanity: But he did not permit *Abimelech*, Gen. 20. 9. and he did not permit *Laban*, and therefore they did not ſin. *Fourthly*, From the Natural Mutability and Defectibility of the Creature, we being, as is before proved, Contingent, Dependent Creatures. The Indifferency of the Will is the tottering of the Creature, it's like the reeling and ſtaggering of a Drunken Man, or like a Poſt ſet up before fixed, if the Upholders withdraw their Hands, and permit it to it ſelf, it declines one way or other. *Fifthly*, This Indifferency gave Birth to the firſt ſin of Angels and Man: He put them in a good State, *Jude* 6. but they left it; *He made man upright*, Eccleſ. 7. *but he found out many Inventions.* *Sixthly*, This is the great Impediment that hinders Mens Converſion, their Repentance and turning to God, Pſal. 81. 11. *My People would not hearken to my Voice, and Iſrael would none of me:* It's always laid at the Door of this Will, *Mat.* 23. 37. *I would have gather'd you as a Hen doth her Chickens, but you would not.* *Seventhly*, All theſe great Crimes and actual

Tranſgreſſions which wound the Conſcience, flow from this Spring, as now wrongly byaſs'd by Corruption. There is a conſiderable difference between the good things a Man can do, and what he does, and all that Guilt is chargeable upon his Will as indifferent; for if it be not within his Power, then he is not indifferent to it. This loads the Soul of Man with Guilt, if we conſider our Powers, which comprehends ſo many Talents given of God to be Improved by us, and all the Miſ-improvement lyes at this door of our Will. (1.) A Man's Tongue, together with all his Senſes, eſpecially thoſe that are the Inſtruments of Diſcipline, Seeing and Hearing, theſe are entirely under the Dominion of our Will, ard therefore either the Omiſſion of them where they ought to have been employ'd, or the Exerciſing of them where they ought to have been reſtrain'd, renders us ſo far Guilty. (2.) Our Health, Strength, Eſtate, Honour, Acquaintance, how great a Sphere of Power do they afford, eſpecially to ſome Men, and yet how little Good, or rather how much Miſchief is done by it? (3.) Our Reaſon is a conſiderable Talent for bridling our Senſes, for ſearching into the certainty of Religion, Natural or Reveal'd, for comparing of Spiritual with Carnal, Eternal with Temporal things. (4.) Our Memories are a Treaſury for Divine Commands, Convictions, Comforts and Experiences. (5.) Our Conſciences for empowering Practical Light; its Power is of a large extent in keeping in aw from ſin, and in quickening to Duty. (6.) Providential Diſpenſations, that we have them through all our Life, to obſerve God's Method of dealing with Man, that we may ſee how Good and Patient he is, *Rom.* 2. 4. We may learn that verily there is a God that Judgeth the Earth, and that verily there is a Reward for the Righteous. (7.) The Revelation of the Goſpel, with that Spirit that uſually attends it, to Convince of Sin, Righteouſneſs and Judgment, is yet a far greater Power, and when it grows up into a Converſion, and God's Gifts crown'd with Special Grace, how much more is the Power of Man heightened, *Rom.* 6. 18. *Being then made free from ſin, ye became the ſervants of righteouſneſs:* 1 Cor. 15. 10. *By the Grace of God I am what I am.* What great Progreſs in Religion may a Man make, that is endowed with all theſe Powers, and how unexcuſable are their blameable Lives and Converſations! Few can with *Paul* ſay,

The

The Grace that was beſtowed upon me was not in vain, but I laboured more abundantly than they all. *Laſtly*, Should a Sinner Glory in that which has render'd him void of all Cloak and Excuſe to his Sin? but this Will of Indifferency, conſidering the Powers God has given Man, and is ſtill ready to give more or more upon asking or admitting, it renders Men, eſpecially that live under the Goſpel, altogether without Excuſe; for what Excuſe can a Man make for the Neglect of ſuch a Concern, if it or any thing tending to it lye within the Compaſs of Poſſibility? Difficulties can be no Excuſes, to ſay with the Sluggard, he could not Plow nor Sow in the Winter, becauſe it was Cold: If a Man has exerciſed his Power as much other ways, he cannot excuſe his Neglect of it in things tending to Salvation. *Mat.* 16. Chriſt tells the *Phariſees*, that they might as eaſily Collect by the Exerciſe of their Reaſon about Scripture Prophecies, that he was the *Meſſias*, as they did the fair and fowl Weather in the Morning from the Evening-skye. If Perſons once could be more frequent and ſerious in the Duties of Religion, when Self-Intereſt went along with it, and the Profeſſion of Godlineſs brought External Gain, or when a ſevere Rod was on their Back, than they do now; this Omiſſion can have no Excuſe, for neither the one nor the other did or can contribute Strength to the Exerciſe of Religion. It is not in vain that the Scripture lays our Deſtruction at the door of our Wills, for if there be a Will, God accepts it for the Performance, 2 *Cor.* 8. 12. *If there be firſt a willing mind, it is accepted according to what a Man hath:* 2 Sam. 17. 20. A *Humiliation* under the ſenſe of Impotency is accepted for the Performance. Religion lyes within the Sphere of the Spirit, and the Spirit's comprehenſive Faculties are Light and Love, Knowledge and Inclination, or Underſtanding and Will. (2.) Perſons are often glad they want Power or Opportunity of doing good, when Magiſtracy and Miniſtry are Prophane, they are glad of it: *Jer.* 5. 31. *The Prophets propheſie falſely, and the Prieſts bear rule by their means, and my People love to have it ſo:* Hoſ. 5. 11. *Ephraim is oppreſſed and broken in Judgment, becauſe he willingly walked after the Commandment*: Iſa. 66. 3. *Their Soul delighted in their abominations.* (3.) Becauſe they Fancy they have a Power to do what is ſpiritually Good, and yet Neglect Outward Means, either Poſitive in External Ordinances, or Negative:

tive in Omitting of Vices and Outward Wickedneſſes. (4.) Becauſe they are not frequent and ſerious in asking the Strength they want, or readily complyant with Power offered, *Iſa.* 65. 24. How often are we prevented with Convictions and Suggeſtions about good Reſolutions that we don't kindly entertain, as if they came Meſſengers from Heaven, but throw them off with that Violence that we ought to do Temptations from Hell! Should we be proud of that which is a Defect of our Nature, and ſuppoſes a Defect in the Underſtanding? that which we never did Good by? that which all our Evil came by? that which removes all Excuſableneſs from our Evil?

I Inſiſt more on this for the Uſe it may have, than the need of it for an Argument; for the Will being limited to the Underſtanding, as ſhall be afterwards prov'd, *Ignoti nulla Cupido*, it is only indifferent about trifles, or what the Underſtanding thinks ſo; the Concerns of Salvation and Happineſs are none of its Objects as ſuch; when God puts Life and Death, that is the Means of them, to our Choice, we count them fooliſhneſs, until God give an Underſtanding; when we diſcern them of ſuch a Concern, indifferency is gone.

I come now to thoſe Prerogatives falſely attributed to the Will of Man, that is the Sink of all the Spiritual Pride and ſhamefull Boaſting in ſinfull Man. I may reduce them to theſe four:

1. A Freedom from all Neceſſity, eſſential to the Will of Man.

2. A Freedom from the Empire of God as to Fact, though not Duty.

3. A Freedom from the Conduct of the Underſtanding.

4. Freedom to all kind of things whatſoever, ſenſitive, rational, ſpiritual, heavenly.

Firſt, That a Freedom from all Neceſſity, or a Freedom of Indifferency, is not eſſential to the Will of Man.

1. That Liberty is only Eſſential to the Will of Man, that renders him worthy of Reward or Puniſhment, Praiſe or Blame, by reaſon of his Actions; but a Man is thus free and thus deſerving in his moſt neceſſary Actions, which admits of no indifferency; for Man purſues his ultimate and Supreme Happineſs neceſſarily, nothing can deſire to be miſerable. Enjoyment of God

God in the moſt intimate Fellowſhip we are capable of, is our greateſt Happineſs, and yet it is worthy of greateſt praiſe to purſue this end: when a Man's Self, either Self-will, Self-pleaſure, or Self-profit, ſeems to him the laſt End, he neceſſarily purſues it, and yet is worthy of Reproof and Puniſhment for it. Self-Denial is the higheſt Vertue, and Self-ſeeking the greateſt Sin. Moreover, when any thing appears either as an only or a neceſſary Means to obtain this great End, being formally conſidered as ſuch, is as neceſſarily purſued as the End it ſelf. If our Underſtandings were Illuminated, we would as neceſſarily and as fervently ſeek an Intereſt in Chriſt the Mediator, as in God the End: We are as much bent and determined to Food, as to preſervation of our Life.

(2.) When all Neceſſary Cauſes are preſuppoſed in Act, the the Effect muſt neceſſarily follow: Therefore if Divine influence, and the attractive Power of the Object be ſet forth by the moſt clear Light in the Underſtanding, the Will muſt be perſwaded; or elſe it muſt not be a perſwadable Appetite, if any reaſon can be given why it was not moved by theſe Arguments, then all Neceſſary Cauſes are not in Exerciſe; if none can be given, the Will is not a reaſonable Appetite, but our Experience ſpeaks the contrary, that when we refuſe a thing one day, and embrace it another, it is by more ſeriouſly weighing the Matter, and find it appears more ſuitable to us.

(3.) What is Eſſential to a thing, is inſeparable from it, univerſally and perpetually agreeing to the whole Species; but this Indifferency is not ſo to a Will, for the Will of God is not indifferent to Good and Evil, nor the Will of Chriſt, whoſe Righteouſneſs was Meritorious, nor the Will of Angels, who do moſt freely Praiſe their Maker.

(4.) What is Eſſential to the Will as in other things, is moſt viſible when the Will is in its greateſt perfections, as hardneſs in a Marble, not Lead; whiteneſs in Snow; therefore the Eſſential Perfections of the Will are moſt viſible in God and Chriſt, Angels and Saints, that are moſt determinate in their Deſigns and Actions.

(5.) What is Eſſential to the Soul, is beſt known when it is moſt perfect, for Defects make not up the Nature of any thing. Chriſt was a Man, tho not ſinful, therefore Sin is not a Neceſſary Property of Man. Man is a reaſonable Creature, tho'

tho' there are many Fools or Mad-men; and it is as reasonable to draw the Essentials of a Spirit from the Common Observations of a sinful Man Unregenerate, as from the Common Observation of Fools or Mad-men. The Will is in its greatest Perfection when in exercise, for Acts do perfect our Faculties, and when the Soul acts most sweetly and fervently, there is the least Indifferency; for the Efficacy of the Action removes its languidness, and the sweetness all its fluctuation; and whenever the Will acts, it is determined; for, *Quicquid est, quando est, necessario est*; and much more determinate it is, when in a State of Giory, acting without Wearineſs and Intermission.

(6.) What is Essential to the Soul, is best known when in exercise about its proper and most principal Object; the Eye about Light, the Ear about Sounds, the Intellect about Truth, and the Will about Good. We search the Nature of Sight, rather in the Eye of an Eagle than of an Owl, because it looks on the Sun the priucipal Object; the other through its weakness sees with greatest ease in a Twilight. So the Will is to be Considered rather as it Acts about its Ultimate End, than about Means; rather about a Chief Good than a Doubtfull Good; rather about God in most Clear Vision, than in this World, where so much Darkness.

(7.) That cannot be Essential to the Will that is Inconsistent with its other Properties in their Perfection, but this Indifferency is inconsistent with a previous Judgment, without all Fluctuation or Obscurity; for what Aversion and Appetite is in the Will, that Affirmation and Negation is in the Intellect, the one bears the same respect to Good that the other bears to Truth; Doubtfulness in the one, and Indifferency in the other, are both Defects.

Lastly, That is not Essential to the Soul which it desires to be remov'd, *Eph.* 5. 19. *No man ever yet hated his own flesh:* Indifferency is an Impediment and Hinderance to Action, like the waving of the Scales, which is no Principle to, but an Impediment of Action: We Love, *quod facilitat facere*, not what hinders us. Time is consum'd in Deliberation; Shall I? Shall I? does no Business: we strive and struggle to come to a Determinateness, therefore that must be the Perfection, the other a Defect, a Companion of Ignorance and Uncertainty.

2 *Prop.* The Will of Man is not free from the Empire and Government of God, neither as to Law or Fact; as to the former there is no diſpute, the latter theſe Arguments may Confirm. (1.) Man would be then an ungovernable Creature, which is a great Abſurdity: for God intended the Care and Government of the Creatures he made, he could not make him Happy or Miſerable in Spirit, if not free his Will, and would he make one that might diſorder his Harmony, and fruſtrate his Deſigns, whether God would or no? (2.) Such a Power in Man would limit an Infinite Being; it would limit his Will, he *worketh all things according to the Counſel of his Will*, Eph. 1.11. The diſtinction has Abſurdity enough in it, of thoſe who ſay 'tis true in Natural things, but not in things Moral. (3.) It limits God's Power as to all Civil Affairs in the World; for ſtill his deſigns muſt depend on the Inclination of Man. (4.) The Knowledge of God: This Concluſion is ſo apparent, for what is uncertain in it ſelf, cannot certainly be known; that *Poiret* denies God's foreknowledge of Sin, and that until it came to paſs, there was not one Thought or Idea of it in God: And *Pomponatius* denies his Knowledge of Future Contingencies. (5.) It would both rob God of much Praiſe and Glory, and rob poor Sinners of much Hope and Comfort: For

1. The Doctrine of Perſeverance is undetermined by it: No Perſon could have any Aſſurance from his higheſt Attainments in Grace. *Paul* could not have had any Confidence of God's *perfecting the begun Work* of Grace, *Phil.* 1. 6. if that had been true: Nor *Peter* have concluded God's *eſtabliſhing*, *ſtrengthning* and *ſettling* the diſperſed *Jews*, from their being called, 1 *Pet.* 5. 10. Thoſe Chains of Grace between Predeſtination, Calling, Juſtificatiou and Glory, would be very eaſily ſolvible.

(2.) God's Providential Care, [*Mat.* 6. 31. *If God ſo cloath the Graſs of the field, ſhall he not much more cloath you, Oh ye of little Faith?*] is overthrown by it.

(3.) The Work of Converſion, [*Luke* 11. 25. *I thank thee, O Father, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed unto Babes:*] is derogated from God by it.

(4.) The Scripture poſitively aſſerts the contrary, both in Morals and Spirituals: *Exod.* 34. 24. *Neither ſhall any Man deſire thy Land, when thou ſhalt go up to appear before the Lord thy*

God, thrice in the year. There was then a brave opportunity for the Enemies to invade *Israel*, when all the Males were at *Jerusalem*, and not one Man in all the Land, not one Man in all the Countrey left to defend any Fort, Passage, City, or Castle; the Lord promiseth not only that he would protect it, which he could have done by many miraculous ways, but he promiseth though they should fight against it all the Year over, yet at that time they should not desire it. *John* 6. 44. *No man can come to me except the Father draw him; every Man therefore that hath heard and hath learned of the Father, cometh unto me.* Phil. 2. *He worketh to will and to do.* Psal. 110. *The people shall be willing in the day of thy power.* Jer. 20. 9. *Thou art stronger than I, and hast prevailed*; the manner how is expressed before; *O Lord, thou hast deceived me, and I was deceived:* But the Original is, Thou hast *enticed* or *overperswaded me. Then I said, I will not make mention of him, nor speak any more in his Name; but his word was in my heart as a burning fire; I was weary with forbearing, and I could not stay.*

(5.) The Efficacy of Effectual Calling is ascribed to the Efficacy of Divine Influence on the Heart of Man, and not to Man's Will, or the Rethorick of Ministers: 1 *Cor.* 2. 4. that Efficacy is call'd a Powerful, Spiritual *Demonstration*, there is a tripple Demonstration; the one is to our Sense, when we see with our Eye, and hear with our Ear; the other is to Reason, when the Connection between Terms, or Properties of things are clear and evident; but this third Kind seems to be the Lords immediate proposing clear Apprehensions of the thing to the Soul of Man, which is called a *Speaking to the Heart*, Hos. 2. 14. *I will allure her, and will speak to her Heart:* which is particularly described 2 *Cor.* 3. 18. *We all with open face beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* There is first the Image or Idea, which is a Glorious and ravishing Apprehension of God. Secondly, There is the Glass wherein this Idea is represented, which is either the Scripture, as the Mean of Conveyance, or rather the Intellect of Man, because it is by an immediate Efficiency of the Spirit: and the Apostle is discoursing of the *Jews*, who had that Glass of the Scripture, but could not receive this Idea into their Minds from it, by reason of a Vail on their Minds; they were blinded,

blinded: but this Vail is done away in Christ. So there is a double operation, the first is a disposing of the Mind, so as these Objects may be suited to it; for there is no Love but where there is a Likeness. Different Pallats relish different Dishes; the Eye cannot be made to see by outward light, without a due Disposition for receiving and reflecting this Light: the *Pharisees* could see no takingness in the Doctrine of Humility, while they received *Honour one of another*; nor any goodness in Charity, while they remained Covetous: The Gentiles thought the Gospel foolishness, while they judged their own imperfect Rigeteousness acceptable to God, or their Sins so small, that the loss of a Beast in a Sacrifice could make a sufficient recompense. And so it is said of every Natural Man, that the things of God are *foolishness unto them*, and that they cannot discern them, because they are *spiritually discerned*: But when he is Spiritual, he *discerneth all things*. So this subjective Influence is the making of a Man Spiritual, which is call'd *a New Creation*, a *Regeneration*, a *Resurrection*. The third thing is the Author of this Perswasion, or of this Image raised in the Mind, *the Spirit of the Lord*. The fourth thing is the influence it hath upon the Soul; *we are changed into the same Image*: So that whether the Objective Operation, or the Subjective, have the precedency, is a Question among Divines. But this Text sets the amiable, and most perswading and charming Object of God, presented to the Soul, as that which moulds the Soul in a likeness to its self; as we see in Bodily things passionately seen, marks a Child in the Womb of the Mother: This is call'd, *A drawing with the Cords of a Man*; that is, not by Violence, as with Cart-ropes, but *with bands of Love*, Hos. 11. 4. and the *constraining Power* of Love, 2 *Cor.* 5. 14. And when the Word is blest to be an Instrument of it, it is called an *ingrafted Word*, or a *Divine Seed*. Lastly, This Doctrine of Denying God an Absolute Empire and Government over the Will of Man, to turn it which way he will, and when he will, (though he doth not so always, which is called his Permission) it doth discourage the Duty of Prayer, and emasculate our Faith and Hope; how faintly aud hopelesly should we beg Counsel of God for success in our Affairs, our choice of Means for attaining our End, if this be true? For the answer that we expect, is God's inclining our Wills to choose methods that he will prosper,

or inclining the Hearts of others to favour us; as *Abraham*'s Servant prayed, *Gen.* 24. 14. that the *Damsells Words* and Actions, and his own Words too, and Thoughts towards her, might be determined of God. To how little purpose should the Church pray, *Draw me, and we will run after thee; turn us, and we shall be turned*; and *David*, *Incline my Heart to thy Testimonies*; if it were not in the Power of God to answer their Desires? In what a Despairing Condition should poor Souls be, who know the Deceitfulness of their own Hearts, the Brittleness of their Resolutions, and their own Impotency for removing of that Prejudice and Antipathy they have against that Necessary Work of a thorough Repentance, and Universal Mortification or Self-Denyal? It is therefore ill Divinity of the *Molinists*, who as they say, "God did not foreknow sin before it came to pass; so they also assert, "He could not have prevented it, if he "had foreknown it, because Establishing Grace must follow an "Habit.

3 *Prop.* The Will of Man is not free from the Guidance and Conduct of the Understanding. *Limborgh* the now great *Coryphæus* of the *Arminians*, asserts the Will of Man after all Deliberations of the Mind, and fixed Purposes of the Jndgment, remains free to follow those Dictates, or brutally and unreasonably to forsake their Conduct by suspension, or acting the quite contrary; but the contrary of this has been the Opinion of Ancient Philosophers, who say, τῶ ἀγαθῶ τῶ ἡδεῶς τῶ καλῶ ἕνεκα πάντες πάντα πράττουσι: *All Men do all things because they seem good to them, pleasant or profitable:* And as Dr. *Lock* says, "A Man can-"not but choose what he likes best, and what likes him best "that he calls the best *Good*, and what displeaseth him most "that he calls the greatest *Evil*, and a thing only can appear "pleasing or displeasing, Good or Evil, by the light of the "Understanding. It's true, the Disposition of our Mind or Bodies have great Influence upon the Intellect, as a Glass of Spring-water to one in a Feavour appears the pleasantest thing in all the World. But, (2.) A greater Authority than Humane asserts this Point, 1 *John* 2. 9. *He that saith he is in the light, and hateth his Brother, is in darkness even 'till now:* Ch. 4. 8. *He that loveth not, knoweth not God:* There the Spirit of God asserts the Will, and consequent Practice necessarily to follow an enlightned Understanding; and on the contrary, *Eph.* 4. *Alienation*

tion of our Minds from God neceſſarily does follow Darkneſs in the Underſtanding; and elſewhere, *If they had known the Lord of glory, they would not have Crucified him:* If *Jeruſalem* had *known* what had belonged to *her Peace*, ſhe would have purſued it; if the God of this World did not blind Mens Minds, they would obey the Goſpel. (3.) Preaching, Exhortation, Counſel and Advice, would be improper Means for Reforming of Men; the Miniſtry would be an uſeleſs Ordinance, if Men were not guided by their Underſtandings; for ſuppoſe that Fort was gain'd, nothing at all was gain'd, for the Will would remain in its freedom, whether to be guided by it or no; a Man might be thus ſpiritually a wiſe underſtanding Man, and yet a wicked unconverted Man, but the uſual Phraſe of a wicked Man in Scripture is a *Fool*. (4.) This would allow of another Variety of Creatures the World has not known, to wit, a Creature with a Free-Will without an Underſtanding; for if they can act ſeparately, they may be ſeparate. (5.) The Unity between the Will and the Underſtanding, they being both the ſame indiviſible Soul, does not admit of the Inclinations of one part contradicting the Inclinations of the other; they are but two different Denominations from different Objects. The Soul converſing about *Truth* is call'd *Underſtanding*, about *Good* is call'd *Will*, they are ſo linked and interwoven, that there is a Will in the Underſtanding, and Underſtanding in the Will; for there is an Inclination to Truth, that is Will; and there is a Senſe of Good, an impreſſion of it ſelf upon the Mind, this is Intellect; the Will is a rational Appetite, and the Underſtanding is an Appetizing Reaſon: How can therefore one act independently from the other? We may ſee it in this Inſtance of Hope and Joy; Hope is the Opinion of a future Good in the Underſtanding, Rejoicing is the Diſpoſition of the Will that this Idea or Appearance works: Now is it poſſible for us not to fear on the appearance of a future Evil, or to rejoice on the appearance of a future Good? and what are all theſe Affections and Paſſions that do variouſly ariſe upon the various appearance of Good and Bad, but the various Motions of the Will? the Will is the Soul's Inclination, the Soul's Inclination is Love, the Paſſions are Love's different Poſtures, like the variegated Light in the Rain-bow, embracing Beauty fainting under Deſpair of Fruition, taking Courage in its wreſtling with the Impediments

pediments that lye in the way to its End, when it finds them Conquerable, and begins to ſurmount them: The ſtrongeſt of Objections againſt this, ſeems (1.) to be Experience, *Video meliora proboque, deteriora ſequor*: "I ſee better things, and ap-"prove them, but I cannot but follow my old ill Courſe. In ſuch Inſtances the Inclinations of the Will ſeem to fight againſt the Dictates of the Underſtanding. *Reſp. Solomon* obſerved the Nature of this Experience more narrowly than a *Medea* or a *Virgil*, and he expreſſeth it thus, *Prov.* 13. 4. *The Soul of the Sluggard deſireth and hath nothing: Hath* is added by the Tranſlators; if we let the Text ſupply it ſelf, it is thus, *The Soul of the Sluggard deſireth, and not*; to wit, *deſireth*: The Oppoſition is in the ſame faculties, a *Deſire* and *not a Deſire*, a *Will* and *not a Will*: There is the Vacillation of the Judgment, as well as the Velleity of the Will. The Contention is about the Object, not about the Faculty: So far as our Judgment is for the thing, ſo far our Will is for it: If there be a μετάνοια, there will be a μεταμέλεια, that is, a true Repentance; when the Judgment is ſo far alter'd to ſee the Evil of the former Actions; whereas, there may be great Deceit in Grief and Sorrow rais'd upon the conſequent Circumſtances of ſome evil Action. (2.) *Object.* Then we ſhould ſeem to need no Grace, but that of Light to our Underſtanding. *Reſp.* This Objection is founded on a falſe Suppoſition, that the Will and Underſtanding of the Soul are like different parts of the Body, Head, Hands and Feet; it is impoſſible for the Soul to receive any Grace but what has an influence upon it all, and yet the Scripture tells us, this is the manner of Grace's influence, *viz. To renew the Will by enlightning the Mind*, 2 Cor. 3. 18. (3.) Obj. *Stat pro ratione voluntas*; that we often have no other Reaſon of our acting but our meer Will, or as ſome ſay, *I will, becauſe I will. Reſp.* That ſaying either is the ſaying of a Polititian, who means he will Conceal his Reaſon, or of a Fool that knows not what he ſays. (4.) *Obj.* Ignorance much excuſeth a Fault, but if our Wills did always follow our Intellects, then all our Sins would be Sins of Ignorance, and ſo not ſo full of Aggravation as otherwiſe. *Reſp.* The Scripture calls all our Sins *Errors*, Heb. 9. 7. *Which he offered for himſelf and the Errors of the People*: And both the Hebrew word שָׁגָה, and the Greek ἁμαρτάνειν, ſignifie to *Miſtake* or *Err*; and the very firſt ſin of Man is called, a *being deceived*. 2. There

is

is an Ignorance that *aggravates* as well as an Ignorance that *excuſes*; for he that has given Diligence and Pains to know the Will of God and State of his own Soul, he that has attended upon Ordinances for encreaſing the Knowledge thereof, is leſs guilty than he who remains Ignorant of what the other knows by his Negligence.

I ſhall conclude this with theſe two Inferences: 1. That there then was an *Error* or *Miſtake* in the firſt ſin of Angels as well as Man; tho' they had no Outward Tempter, yet their own gliſtering Beauty and glorious Excellencies appearing in their own Mind, were too abſtractly Conſidered, and too precipitantly doted upon. 2. That the *great Object* of our Prayers and Diligence ſhould be to attain true Knowledge. *Wiſdom is the principal thing*; we ought daily to Watch at her Gates, *that the Eyes of our Underſtanding may be enlightened, that we may know what is the Hope of his Calling, and what is the Riches of the Glory of his Inheritance*; to know more of God's *Love* and *Power* toward them that *believe*, to know more of the Beauty of Holineſs, Vileneſs of ſin, and Vanity of the Creature.

The fourth Propoſition is, *That the Will of Man is not free to all things:* Every thing is Confin'd to its own Sphere, the Carnal Man to Carnal things, the Spiritual Man *diſcerneth all things*, yet that is Confin'd to ſpirituals here below; for neither *Peter* nor *Paul* could Converſe rationally about Heavenly things. This neceſſarily follows from the former Propoſition, *viz.* That the Will of Man is confin'd to the Underſtanding: Indeed the Appetite is in this ſenſe larger, that it Craves a greater Good than the Eye of the Mind can point out to it; but in particular Choice and Proſecution it can only ſeek after ſuch as the Mind demonſtrates to it: *Ignoti nulla cupido*; and it will be further prov'd under the laſt Topick, *viz.* Man's *Impotency*.

The third Topick, or General Argument for our Humility, is our Guilt. This is the Argument the Apoſtle inſiſts ſo largely upon, to prove by it, that we are not juſtifi'd by Works, or to render the Goſpel which brings the Tydings of a Juſtification by Faith more acceptable. Firſt, We are Naturally guilty, *Eph.* 2. 3. and we are *by Nature the Children of wrath, even as others*; a Child of Wrath is one liable to Wrath,

or

or guilty of Wrath, as *Judas* is called a *Son of Perdition*, Joh. 17. 12. And so we read of a *Son of Hell*, Mat. 23. 15. and *Children of the Curse*. 2 Pet. 2. 14. Deut. 25. 2. a *Child of beating*, is translated *worthy to be beaten*. But the great Controversie is, What is meant by being thus *liable to Wrath by Nature?* There be two ways that they who deny Original Sin explain it: First, some say it signifies only *truly Children of wrath*, as in *Gal.* 4. 8. *By Nature were no Gods*. *Resp.* 1. We grant they are truly so, but where doth ever the word *Nature* signifie no more? For these *Gods* wanted a Divine Nature, Spirituality, Independency, *&c.* and the Rule of interpreting Scripture, is to let every word signifie as much as it can. 2. The obviated contrary would be such as none ever pretended, *viz.* and were in *Opinion* the Children of Wrath even as, *&c.* the Jews were not in their own Opinion thus, *Gal.* 2. 5. A second way is: By *Custom* Children of Wrath; they found their Interpretations on these two things: The Context speaks of their Conversation. 2. The word *Nature* signifies sometimes *Custom*, 1 *Cor.* 11. 14. *Nature teaches that if a Man have long hair, it is a shame unto him*. *Resp.* 1. He mentions two kinds of Sins beside Conversation, *viz.* Flesh and its Lusts, Wills or Desires, by way of Genealogy succeeding one another. 1. Flesh. 2. Lusts. 3. Conversation or Fulfillment of them. There are two things here to be proved, That we are *Flesh* Antecedent to any Custom. 2. To be *Flesh* is to be sinful. For the former, see *John* 3. 3. every thing *born of flesh* is so, 1 *Cor.* 3. 3. it's common to Man as Man in this State: —— *are ye not carnal, and walk as men?* For the latter, see *Rom.* 8. 6, 7, 8, 9. The Apostles design is to prove, that the Jews were not only as guilty as the Gentiles in Conversation, but in Lusts and fleshly Dispositions; and so naturally Acts are before Custom, but a natural Principle before Acts. It's Nature before Custom teaches that Lesson, which brings forth longer and more Ornamental Hair in Women than Men; *Rev.* Its a Natural Character of distinction of Sexes. 2. Custom is called second Nature; *Like Nature*, or *acquired* Nature; not *Nature simply*, and teaches nothing of this Matter: for in some Countreys Men nourish and dress it, in others not; but *Nature* constantly distinguishes; and these distinguishing Characters are called *Nature*, *Rom.* 1. 26, 27.

Two

Two Ways Nature is moſt uſually taken: (1.) For the *Internal* Cauſes, the *Principium, motus*, the Diſpoſition or Conſtituti- of a thing. *Rom.* 2. 14. *The Gentiles do by Nature the things of the Law.* Or (2.) for *Birth*, as *Rom.* 2. 27. The Gentiles are the *uncircumciſion* by Nature, in oppoſition to the Jews, who by Birth had the priviledge of Circumciſion belonging to them, *Gal.* 2. 15. Both theſe are here comprehended, the Arguments for it are theſe: (1.) Fleſh and Nature here ſeem to be one thing; for the reaſon of our being *Children of Wrath*, is, becauſe we *had our Converſation in the luſts of the Fleſh*. By *Fleſh* in Scripture is underſtood, that Natural byaſs and tendency to Carnal things that is in every Man from his Birth: Hence it's call'd a *fleſhly Mind*, a *Carnal Mind*; and, *in my fleſh dwells no good thing*; and this fleſhly Diſpoſition is Nature to us, for *whatſoever is born of the fleſh is fleſh*. There is *ſubſtantial* Fleſh, of which we are born, and then there is this *fleſhly diſpoſition*, that is, the property: As it is ſaid, *That what is born of the Spirit is Spirit*: The one is the Holy Ghoſt, the other a Holy Habit in the Mind. So as the Seed of Grace in a Regenerate Man is called the *Divine Nature*: So this *Fleſh* or Carnal Diſpoſition, it is our Corrupt Nature, and it is called *Fleſh* from its oppoſition to the *Spirit*: for as Subſtances, *Fleſh* and *Spirit* are oppoſite in the Scripture, ſo alſo *Spiritual* and *Carnal* Diſpoſition; untill a Man hath a higher principle, he only can converſe about Carnal things: Carnal and Earthly things are equivalent, *they did partake of your Carnal things*: So *Galat.* 6. 12. 2 *Cor.* 5. 16. *Phil.* 3. 3. The ſtrength of the Argument lies thus: That ſince by our Birth, and by our Natural Diſpoſition, we are *Carnal*, therefore by our Birth and Natural Diſpoſition we are liable to Wrath. By our Birth we are *Fleſh*, *John* 3. 3. *That which is born of the fleſh is fleſh*; and the Text ſays this *Fleſh* renders us liable to Wrath.

(2.) We are liable to Wrath from all the ſucceſsful Temptations of the Prince of the Air: for all the reſults, ſaith the Context, are *Diſobedience*. Now Satan both can and doth act us before any acquired Cuſtom or Habit; and according to the Common Notions of the Soul, there is no apparent repugnancy why his ſuggeſtions may not be thrown into the Soul, and ſucceed too before we are born.

(3.) *Nature* and *Grace* here are oppoſed, as Comprehending the two entire States of Man by Nature; you are *the Children of Wrath*, but *by Grace you are ſaved.* So Nature comprehends the whole of a Mans Life before Grace, elſe he may be ſav'd without Grace; except *Nature* were taken in this ſenſe, his Argument would be in two conſiderable Points defectible: 1. In ſhewing, as to Eternal Concerns, that by Birth and Nature the Jews and Gentiles condition were alike, as well as by Converſation. 2. In depreſſing the Jews falſe-grounded Pride, who reckon'd all the Seed of *Abraham* in a ſinleſs Condition untill adult, *Gal.* 2. 15. Is it ſuppoſable, that when the former is ſo true, and the latter ſo dangerouſly falſe, and both the Apoſtles deſign in the very place, that there ſhould be nothing in his Argument to ſignifie them, or that when no word more proper than this word *Nature* could be thought on, that that word ſhould be us'd in a moſt improper ſenſe?

I might add four more to enforce this: 1. Authority. *Auſtin* and *Proſper* did interpret this Text of Original Sin. 2. Etymology; the word *Children* is changed, it is not the ſame that in the ſecond is called *Children of Diſobedience*, but τεκνα, which ſignifies our *Birth.* 3. The other Texts of Scripture, *Pſal.* 5. and *Job*, *I was conceived in Sin, and born in Iniquity: Who can bring a clean thing out of an unclean?* 4. Matter of Fact: Infants dye, ſuffer Miſeries, Pains, that are the Effects of Wrath in Scripture Language, if they were not lyable to them, how ſhould they generally and frequently ſuffer them?

2*ly.* We are *perſonally* guilty: To prove that all Men are guilty, is, becauſe the Scripture deſcribing the Heraldry of our Sinfulneſs, doth not derive it from our Actions, but derives the Evil of our Actions from our Perſons. We are *Corrupt trees, and* therefore bring forth *Corrupt fruit.* That *which cometh out of a man defiles a man*; and Satan like, when he ſpeaks *a lye*, ſpeaks *his Own*, John 8 44. If God from a Man's Birth do determine his Will, and ſo ſanctifie him, it may ſtop this Courſe, but being left to himſelf, he cannot but ſin, for Nature will follow its own Courſe. For the Wicked *drink in Iniquity* as the *fiſh do the water*; *they go aſtray from the Womb, ſpeaking lyes*; and being left to himſelf, as ſoon brings ſhame, as Wiſe *Solomon* obſerves: *Mat.* 12. 3, 4. being *evil, ye cannot ſpeak good:* — *An evil man out of the evil treaſure bringeth forth evil things.* Tit. 1. 15.

Unto

Unto them that are defil'd every thing is impure: Prov. 21. 4. 27. the *plowing* and *praying* of the Wicked are Sins; *Hag.* 2. 12. they *defile* whatever they *touch*; the *dead Carkass*, and other defiling things under the Law did typifie them. The Nature of God is the Rule of ours, antecedently to his Will, being the Rule of our Actions, and the want of Conformity to the Rule is a Sin, and where the want of his Image is, there is the want of a Likeness or Conformity to him; this may be called a *Personal Guilt*, antecedent to our Guilt by Actions, and is a Confirmation of the former, and much of the same Nature with it.

3*dly*. We are *universally* Guilty: This is the Apostles great and demonstrative Argument, to prove that we are not justified by Works. (1.) He supposes Salvation possible, attainable. (2.) That a Righteousness was necessary to it; for the Judge could not be just in justifying the Unjust. (3.) This Righteousness must be inherent or imputed; a Righteousness to be *believ'd*, or a Righteousness to be *done* by us; a Righteousness by *Works* or *Faith*; by our own Righteousness, or anothers; by a proper Righteousness, or Vicarious, what Soveraign Authority in Justice might accept in its room; the former is by the Law, the latter is by the Gospel: the former is that the Apostle rejects with most industrious pains, and strenuous proof. For it's a disjunction that admits of no Medium; if guilty by the Law, only sav'd by the Gospel. (4.) He proves, that we are universally guilty as to the Law.

(1.) The Gentiles are, from Chap. 1. 18. to Chap. 2. 17. *Because they knew God, but did not glorifie him; they detain'd the truth in unrighteousness; they condemn'd in others what they did themselves, their Conscience accus'd them for transgressing the Law wrote on their minds.*

(2.) He proves the Jews guilty, and that in measure above the Gentiles, from *Ch.* 2. 17. to *Ch.* 3. From their having more Knowledge and worse Lives, by which they made the Gentiles blaspheme their Religion, and the Author of it. 2. By doing the same things, or things of like Nature, they taught from the Law of God was not to be done. After the obviating of an Objection against that Argument, from Ch. 3. to *v.* 9. he there begins a New Argument, to prove all guilty to *v.* 20. by the Authority of the Old Testament, the Jews

and Christians, only owns the strength of the Argument; but it's Conclusive Universality, doth not only prove the Jews are guilty, but all, *v.* 9. both Jews and Gentiles, *v.* 10. *None righteous, no not one*; v. 19. *All the World guilty before God:* The Citations are so interwoven as to guard against all Exceptions: Negatively, *None righteous*; Positively, *All gone out of the way*; Subjectively, understanding, *none understandeth*: Will; *none seeketh after God*; Words, *v.* 13. 14. *Their throat is an open Sepulchre*, &c. Works, *v.* 15. *Their feet are swift to shed blood:* Objectively, against Men, *v.* 16. *Destruction and misery are in their ways:* Against God, *viz. There is no fear of God before their eyes.* Which may sufficiently discover the unreasonableness of their Opinions, who to limit this Guilt, and make some room for *Works* in Justification, say, The Guilt and Works here spoken of are only against the Ceremonial Law, others against the Judicial and Civil Constitution of the Jews; others the Moral only, as abstractly consider'd from Evangelical, in Strength or Duty: But more of this on *Verse* 4.

4*thly*, Not only *Universally* guilty, but *Numerously* guilty: *Every Man* is not only guilty of Sin, but the account of his Sins are Innumerable: For first, the Actions of our Life are innumerable, together with the words of our Tongues, and Thoughts of our Mind; and there is a sinfulness accompanying each of these. We must give an account of every idle word, *Mat.* 12. 36. and all our Actions are to be set before us, and how will then the Sinner be humbled, when his aggravated *Talents*, or Sins, amount to *ten thousands*, and no coming out till all be paid? *Mat.* 18. 24, 34. how much more numerous must Farthing-Debts be? And yet *Mat.* 5. 26. there is *no coming out till the uttermost farthing* be paid. (2.) God as a Punisher, or as a Pardoner, he reckons the multitude of every Transgressors Sins great, *Gen.* 6. 5. The Deluge was sent on the Old World because *every thought of the imagination of their Heart was only evil continually.* The Captivity was sent on the Jews, *Ezek.* 16. 25. 51. because their *Whoredoms were encreased*, and *she had multiplyed her Abominations more than Samaria:* Nay *Samaria* had not committed half the Sins. When God forgives Sins, he forgives many Sins: *All manner of Sin and Iniquity shall be forgiven:* Luke 7. 47. *I say unto thee, her Sins which are many, shall be forgiven*, Rom. 5. 16. *The free gift is of many offences unto Justification:* James 5.

and

and last, *He that Converts a Sinner, hides a multitude of Sins.*

3. The Saints own account of their Sins, or rather Vain Attempts to account of them, *Job* 9. 2, 3. *We cannot answer for one of ten thousand*; ten thousand was one of the least parcells he could put by their selves. *David*, *Psal.* 19. 12. *Who can understand his errors? Cleanse thou me from secret faults.* Psal. 40. 12. *Innumerable evils have compassed me about, mine Iniquities have taken hold upon me, so that I am not able to look up: Solomon*, *Eccles.* 7. 27. One would expect the best account of him of any body, if he should lay out his Talent of Wisdom that Way, which after he became a Penitent, or one gathered into the Church, as the Hebrew Phrase is, he did; for Verse 25. he says, *I applied my Heart to know the wickedness of folly, even of Wickedness and Madness*; Ver. 27. he says, *This he had found, counting one by one, to find out the account, which yet my Soul*, saith he, *seeketh, but I find not.* That is, he found the account of Sin was not to be found out; but this he found, *Verse* 29. that *they were many*, they had *sought out many inventions*, and that God was Author to none of them.

4. The Similitudes they are compared with, the *Hains of our head*, Psal. 40. 12. the *drops* of a living *Spring*, the *Sand on the Sea-shore*, as the words of *Manasseh's* Prayer hath it. The very Tongue it self, saith St. *James*, is a *World of Iniquity*; the Dimensions of Sin are *high as Heaven*, Ezra 9. 6. *Deep as Hell*, Hos. 9. 9. Psal. 130. 1. Its *Breadth* and *length* are such as nothing but the Incomprehensible heighth, depth, length and breadth of the Love of Christ can cover.

5. We may know the Number of our Sins by the Books of Accounts, that the great Auditor of Accounts Christ Jesus will make use of at the great day: There is the Book of *Scripture*, that contains the Law, and so teaches us Skill in this Holy Arithmetick; the second is the Book of *Conscience*, which is like our Diary, *Rom.* 2. 14. and has all Matter of Fact wrote in it: By comparing these together, every Man may get sight of a huge and terrible Number of Sins. First for the Law, it is exceeding broad; but yet there is an opposite *Law in our Members*, that is as broad as it; for there is no Law but we have some way or other broken, and that by a nigher Transgression than by that Rule the Apostle gives; he that *transgresses one is guilty of all*: This Law has a famous Division in *Ten Commandments*; but the Jews subdivide them into 613 Ceremonial and Judicial Precepts,

and

and ſo may we in as many particular Moral ones: As for Inſtance, *Thou ſhalt have no other Gods before me*, Comprehends our *Faith* in God and all his Promiſes; and who can reckon the number of Promiſes, Bleſſings? Secondly, *Knowledge* and Study of God; and who can reckon the various parts of Divinity? Thirdly, *Love* of God, and this ſhould be as much repeated as his Mercies are to us, that admit of no Intermiſſion. Fourthly, *Adoration*, and this admits as many parts as there are things unknown of the Incomprehenſible God, or as there are New Diſcoveries made of them. Fifthly, *Obedience*, and this is as large as all particular Precepts: Sixthly, Farther, if we ſhall take one of theſe particular Commands, they admit of Variety of Kinds of Tranſgreſſions againſt them; for Inſtance, *Adoration*, Atheiſm, Idolatry, Magick, Superſtition, Blaſphemy, Hypocriſie, are all Tranſgreſſions of that Duty; and yet there is none of theſe Species of Sins, but may be ſubdivided into multitude of Inferior Branches. For Inſtance; Idolatry; Men have been as many ways guilty of it as there are Creatures, the very Mouſe has been Worſhipped, and Art has been put on the Rack for Invention of Kinds of Molten, Carved, Painted Idols, or Images: There has been variety of Idols, for all the Ends or Uſes Man wanted any good: There has been Gods of Sneezing, there has been as many Idols as there are things that Men ſet their Hearts too much upon Profits, Pleaſures, Honours. If we will next take the other Book of *Conſcience*, and ſearch how often we commit Idolatry with what is our Idol, which by our practice we perpetually purſue; We talk on it, we think on it, we dream on it; who can then reckon the multitude of his Tranſgreſſions? If our Conſciences be ſecure, and we reckon our ſelves pretty Innocent from groſs abominable Sins, yet this Number might ſtartle us; there are multitudes, *Multitudes in the Valley of Deciſion.* We cannot but ſay, *Beelzebubs* Sin was the greateſt Sin in the World, yet we dare not ſay 'twas greater than the Sins of all the reſt that Complied with him; for they loſt God, a vaſt number of Creatures, and threw Dirt on multitudes of his Glorious Images: So thy many Sins have robbed God of many Duties. Beſide, in the number of our Sins there is not only a bare encreaſe of Quantity, but there is encreaſe of Intention with their Extenſion: As Poyſon, or Phyſick, five Grains at one time will work more than four Grains at two times: So we find,

Mat.

Mat. 18. 22. *Peter* thought *eight times* was unpardonable; and the Lord says, *Numbers* 14. 22. Because they had *ten times rebelled*, they should none of them *enter into the Land.*

Lastly, Constant *Multiplication* of Sin has a Continuedness of Sin in it, and this is highly provoking to God: As Continuedness in Prayer prevails with him for Blessings, Continnedness in sinning provokes him to Anger.

5. We are *hainously guilty.* This accompanies every Sin, its a property of its Nature, thô few see it. When the Apostle had his eyes open to see it, the sight struck him dead: *Rom.* 7. 9. *When Sin revived, I dy'd:* The Effects of it discovers this, it debases the Soul to slave on Earth, and live on Husks; it defiles the Soul so, that no Nitre can wash it clean; it made the Angels who sparkled like *Morning-stars*, fall to the ground like a shot, spent Meteor: It disorder'd Divine Government, eclips'd his Glory, destroy'd his Imnge; it ruin'd this World, and laid the Foundation of Hell. It's the Root and Abstract of all other Evils; they live and move by it, they all serve to give it Names, it's Poyson, Vomit, Mire, Darkness, Blindness, Folly, Madness, Death, Poverty, Shame and Nakedness. God glories to be the Author of all things, but abhorrs this as a Bastard, *Jam.* 1. 13. never had any hand in its production. Our Lord Jesus Christ glories that he has born all Evil, that he was able and willing to drink the Cursed dregs out of the Cup of our Afflictions, but he would never taste of this. The Saints who but see it's Evil as with one Eye, through a Cranny, prefer the bittersest of Sufferings to the pleasures of Sin, *Heb.* 11. 24. 1 *Tim.* 5. 6. She that *liveth in pleasure, is dead while she liveth.* The Devil is not worse than Sin has made him; there is no Evil in him but Sin and it's Fruits. The Divine Attributes have Variety of Objects, but Wrath, Hatred is all engross'd on this one Object *Sin*, and there it acts with such Vigour, as that where it is only imputed, and the Person his *only begotten* Son, he will not spare him, *Rom.* 8. 32. And its Evil is seen more in its being as contrary to God, as God is to it, *Rom.* 8. 7. It's against his Existence, *Rom.* 1. 30. it hates him, wishes he were not; it's againstall his Attributes, all his Laws, all his Favourites. We cannot say it's as *bad* as God is *good*, because he can forgive it, ruin it, sanctifie from it; but as he is *only* good, it is *only* evil; he is to be Loved for himself, it is to be Hated for it self;

and

and by being againſt him directly and only: *Pſal.* 5. 1. *Againſt thee, thee only have I ſinned*; it puts on an *Infiniteneſs* of Evil, Acts being denominate from their Objects: So we have a twofold Infiniteneſs in Sin: The *Number* of Sin, and the *Nature* of Sin. No wonder there needed an Infiniteneſs in the Ranſom.

6. There are great Aggravations accompany the guilt of every Sinner, beſide the Eſſential Hainonſneſs of every Sin, and beſides the particular aggravations that diſtinguiſhes one Sinner from another; there are three Circumſtances that much ſwell the guilt of ſin, as a tripple addition of Venom to a Toad, that no adult Perſons want in ſome degree. (1.) Sin againſt *Knowledge*, Luke 12. 47. of this Pagans were guilty: *Rom.* 1. 18, 21. (2.) Againſt *Mercies*; of this the Pagans were guilty too, *Rom.* 1. 21. and 2. 4, 5. *Acts* 14. 17. Formation in the Womb, Integrity of Mind, Senſes and Members, ſafe Deliverance, a furniſh'd World to come into, a time of Reprieve, and ſpace of Repentance to ſtay in it. (3.) *Voluntarineſs*, bent of Mind: Some would have an Indifferency neceſſary to the Voluntarineſs that makes Man guilty, and what wants this, is no guilt: A Drunken Mans Murder is no ſin in their ſenſe, nor an Infants Inclinations, Paſſions no ſins, nor an Adults thoughts, except the prevalency and conſent of the Will be to it; but this is very contrary to Scripture: For (1.) It makes *Luſt* a Sin, which is an Inclination before an Act. (2.) The Apoſtle owns ſin where the *I* or prevalent *Will* is not: *Rom.* 7. 7, 17, 18. *Not I, but Sin in me.* (3.) It makes *willingly* an Aggravation: *Heb.* 10. 26. *Rom.* 1. 28, 32. (4.) If there are Sins of *Ignorance*, there are Sins without Free-will, for no Freewill without Knowledge. (5.) We are *Originally Guilty*, but the Apoſtle leaving this induſtriouſly out of his Argument, in the firſt, ſecond, and third Chapter, and treating of it in the Fifth Chapter, by it ſelf, I ſhall omit, and paſs to the laſt Topick.

I come to the fourth and laſt Argument, to prove that Man has no Matter of Glorying before God, and that is from his Impotency of doing any good; as he is guilty by ſinning for the time paſt, ſo it is not in his Power to abſtain from ſinning ſtill: Aud this Impotency is two-fold, Natural and Moral. Moral Impotency is an Averſion and Antipathy in the Will from a thing, but a Natural Impotency is a Defect in the

ſome other Faculty that hinders the Action; *Mat.* 8. 2. the Leper ſays, *Lord, if thou wilt thou canſt make me clean:* He doubts not the Natural but the Moral Power. *Joſeph*'s Brethren they hated *Joſeph*, and could not ſpeak peaceably unto him, the Defect of Power was in the Will, not in the Tongue. That there is this Moral Impotency in Man to any Spiritual Good, is generally granted amongſt Proteſtants, and is founded upon theſe reaſonable grounds: (1.) Becauſe the Scripture lays our Diſobedience at the Door of our Wills, *Joh.* 5. 40. *You will not come unto me that you might have Life: How often would I have gathered you, but you would not.* (2.) Becauſe the Scripture calls this Impotency an *Enmity*, *Romans* 8. 7. *The Carnal Mind is enmity againſt God, therefore it is not ſubject to the Law of God, neither indeed can be:* So *Luk.* 11. 7. The Parable ſays of the Friend, that *the Children were in Bed, and he could not riſe:* And another Parable, *Luk.* 14. ſays of the ſeveral Rejecters of Chriſt, *That they could not receive him; I have Married a Wife, and therefore cannot come.* (3.) Chriſt tells the *Phariſees*, that they had a Natural Power to know that he was the *Meſſias*, becauſe they imployed it about other things that Needed more Skill to know them: *Mat.* 16. 3. *Ye can diſcern the Face of the Skye, can ye not diſcern the Signs of the Times?* (4.) This Impotency towards Holineſs is like the Impotency in God towards ſinning, but that is only a Moral Impotency; for Omnipotency is Uncapable of a Natural Weakneſs, *Habak.* 1. 13. *Thou art of purer Eyes than to behold Evil, and canſt not look on Iniquity:* Titus 1. 2. *God that cannot lye:* This Impotency is a high Perfection, and when the Saints are Regenerate in a likeneſs to God, they partake of this Averſion to Sin alſo: *Whoſoever is born of God doth not Commit Sin, for his Seed remaineth in him, and he cannot ſin.* A Potency to ſin is an Imperfection, but an Impotency by which one cannot forbear ſinning is the greateſt Perfection that can be, *Rom.* 8. 7. *Epheſ.* 4. 24. (5.) Our Natural Indiſpoſition or Natural Impotency is a farther Proof of this, for things are gratefull or ungratefull to our Taſte, according to the Diſpoſition of our Palat. Our Will is our Spiritual Appetite, and according to its Natural Diſpoſition its Sympathy or Antipathy ariſes. We are a Generation of Vipers, there is Poyſon in our Conſtitution, and *being evil we cannot ſpeak good*; Mat. 7. 18. *A good tree cannot bring forth evil fruit, neither*

can a corrupt tree bring forth good fruit. This Indisposition is granted both by *Arminians* and their Antagonists, but the Dispute between them, is, Whether 'tis a Sin or no. The Divine Nature in Holiness, Righteousness and Knowledge, is as much the Measure and the Rule of the Disposition of the Mind of Man, as the Divine Law, which is the Copy of that Holy Nature, is the Rule and Measure of Mans Actions; and therefore since Sin is an ἀνομία, a Want of Conformity to the Law, there is a sinfulness in our very Natures, though undoubtedly it wants much of the Sinfulness and Guilt that our actual Transgressions have; the one is our Misery and our Grief, the other is Matter of our Repentance and Amendment: It seems to receive a Diminution in that 5*th.* of *Romans*, that they have not sinned after the *similitude* of *Adam.* The Scripture elsewhere aggravating the Sins of Adult Persons, says, *They have Transgressed like Men*, but the Original hath it, *like Adam.* This Moral Impotency is as unconquerable as Natural Antipathies, *Mark* 10. 25. *It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God:* The Text represents a Penetration of Dimensions, which is beyond a Miracle, to be easier than for an Unregenerate Man to mortifie his Earthly Inclinations. Transubstantiation is easier to be Believed, than that a Man can Convert himself when he will, tho' receiving all External Helps; for in this young Man here was a good Natural Disposition, *Jesus loved him*; here was a good Education, *All these have I observed from my Youth*; here was an excellent Preacher, Jesus Christ himself; here was a Carefull Attention, for *he went away grieved* at the Proposal of the Choice; Christ offered him Treasure in Heaven for parting with Treasure on Earth, but that he could not do. Lastly, Because the Scripture asserts, that we are made Willing by Divine Power, *John* 6. 44. *No Man can come to me except the Father draw him:* Psal. 110. *Thy People shall be willing in the Day of thy Power:* 1 Thes. 1. 5. *Our Gospel came not to you in Word only, but also in power.*

Secondly, There is a Natural Impotency as well as a Moral. (1.) Because this Impotency is in our Natural Constitutions, *Psal.* 51. 5. *I was shapen in Iniquity, and in sin did my Mother conceive me.* Neither the Grammar, nor Sense gathered from the Context, will allow *David* to be bemoaning here his Parents Transgression, for that could not make up a part

part of his Repentance; and here *David* doth oppose it unto that Truth that God desired in the hidden and inward Parts of Man: *Job* 14. 4. *Who can bring a clean thing out of an unclean?* If the First-fruit be Holy, so is the Lump, if the Root be Holy, so are the Branches. We are by Nature *the Children of Wrath*; read *Mat.* 7. 18. and 12. 34. Since this Averseness is born with us, Universal to all, I think it may be call'd Natural, tho' in the Will, so the Moral Impotency is Natural. (2.) The more Moral Impotency that a Man is under, the more Guilty he is: But there is an Impotency in Man to good, that in some part, tho' not wholly, doth excuse Guilt, as the Infants in *Nineve*. It is said, *All dye, because all have sinned*, but none can be so Uncharitable towards Poor Infants, whose Impotency is greater than the Adult's, to think that therefore they are more guilty, *Rom.* 5. (3.) The Invincibleness and Unconquerableness of this Impotency being represented under such an utter Impossibility, doth manifest a Defect in all the other Powers as well as the Will, as impossible as for a great Camel to go thorough the Eye of a Needle; it requires as great a Power as Creation and the Resurrection of one from the Dead doth, *Eph.* 1. 19. it requires the *exceeding greatness of his Power*, the Energy of his mighty Power. If all the other Faculties were fitted for their Office, especially the Understanding, it might and would sway the Will, since the Will follows its Conduct, as is prov'd before; for the Gospel proposes such Objects with such a Certainty that would surely Captivate and Conquer the Will, if there were no Defect in discerning it; and *Paul* the Apostle complains of the Defect of other Powers; *To will is present with me, but how to perform that which is good I find not.* Christ blames the Disciples for the Weakness of the Flesh, when the Spirit was willing: Suppose our Wills intire, our Animal Spirits would not serve us to Obey the Law of Innocency, and this Incapacity is from our sin; so a Man is as Guilty by this Impotence, as in Omissions of Duty thorough Drunkenness, and I cannot think but a Man is Guilty of Blood that Kills his Neighbour in Drink, or doth not deliver him sinking in the Water, because his Drunkenness has made him uncapable, the Impotence is voluntarily Contracted: *Gal.* 5. 17. *The Flesh lusteth against the Spirit, so that ye cannot do the things that ye would:* Was there no Sin in the Impotence, since they were willing?

(4.) The Underſtanding is a diſtinct Power from the Will, and antecedent in Manner of working, and there is an Impotency aſcrib'd to it; 1 *Cor.* 2. 14. The Natural Man cannot know ſpiritual things. The Contrivance of our Salvation, which is the Effect and Glory of Divine Wiſdom, appear'd to the Grecian Philoſophers ſeriouſly Studying the Caſe, a ridiculous Dream of a weak Brain. *Act.* 17. 19. The *Epicureans* and *Stoick* Philoſophers, tho' they heard him again and again, and tho' his Speech was Divine, yet the Concluſion was Laughter and Mockery: Reſurrection of the Dead was a ſtrange and incredible Doctrine to Pagans; Heaven and Hell, a Day of Judgment, and Deſtruction of this World, were Chimera's and Fancies: *Cæcil* the Philoſopher thus: "O wonderful Fooliſh-"neſs and incredible Boldneſs! they Contemn preſent Tor-"ments, and yet fear future Pains; they fear not Death, but "fear to dye after Death; their Fear is fooliſh, and their "Hope fallacious of Comfort at the revival from Death, for "they are not Contented with the furious Opinion of the "Diſſolution of the World, threatning the very Stars with "Fire, but they tell old Fables of a Birth after Death from "the Cinders and Aſhes. *Epictetus* ſaid, the *Galileans* were Melancholly Perſons, who willingly choſe Death from Hopes of good things afterward. Chriſtianity appears as fooliſh to Politicians, the ſpiritual Kingdom of Chriſt is to them a Caſtle in the Air: When *Pilat*, *John* 18. heard that Chriſt's Kingdom was not in this World, he thought it was not worth his Attention, ſome imaginary Buſineſs: Nor had the Vulgar any better thoughts of it, *Joh.* 6. they would follow him for Earthly Bread, and Crown him for it, but they could not reliſh his Diſcourſe of Heavenly Bread. The *Pagans* us'd to call them Atheiſts, becauſe they had no Temples, Altars, Sacrifices, nor Holy Dayes; an inward Religion in Thoughts was no Religion to them, their groſs Minds could not feel it; and they us'd to throw their Aſhes in the Rivers, thinking thereby to prevent their Reſurrection. An Univerſal Monarch from among the *Jews* was no credible Doctrine to a *Roman*, whoſe Subjects or Slaves they were, far leſs to believe him a God and a Saviour, one rejected by the *Jews*, Mock'd, Scourg'd and Crucifi'd.

The *Jews*, who enjoy'd Divine Oracles, eſpecially the Prophetical

phetical ones of ſuch a Prince and Saviour, yet how contemptible was the Obſcurity of his Life! And what offence was the Croſs of his Death to them? and how fooliſh did his Doctrine appear, *John* 7. 49! His holy Laws about Loving our Enemies ſeem'd impoſſible to practice, and contrary to Heroick Vertues, in the Opinion of both Jew and Gentile: Regeneration was a Miracle to a ſerious *Nicodemus*. On theſe Examples, eſpecially that *Act.* 17. the Apoſtle ſeems to reflect in that Aſſertion, 1 *Cor.* 2. 14. But ſecondly, the Scripture is moſt frequent and emphatical in this Aſſertion, that the Underſtanding, *Eph.* 4. 17. is,

1. Dark: *We are in darkneſs*; but more is ſaid, *Eph.* 5. 8. *We are darkneſs.* Some Creatures can ſee in the dark, that carry a light about with them; but we are dark, yea darkneſs, *Acts* 13. 41. therefore *cannot believe this Work, thô a man ſhould declare it unto us*: And there is not only Darkneſs, or ſome Vail over the Eye, or defect in it, but it is expreſs'd by the want of Eyes, Ears, and Underſtanding too as to this, *Deut.* 29. 4. *An heart to perceive, eyes to ſee*: 1 Joh. 5. 20. *And hath given us an underſtanding.*

2. Fleſh, *Mat.* 16. 18. *Fleſh and Blood hath not reveal'd it*; Fleſhly Wiſdom, carnally minded, becauſe it can only diſcern Earthly things.

3. Sick, 1 *Tim.* 6. 4. *Corrupt minds*; the word ſignifies *ſickly*, but how? by being *deſtitute of the Truth.*

4. Weak, Impotent; *We are not ſufficient of our ſelves to think a right thought.* The evil of our Thoughts proceed from the weakneſs of the Mind; there was weakneſs before Sin: *Eve* was deceiv'd, beguil'd, much more ſince Sin. I might form an Argument thus: The Underſtanding is a diſtinct Power or Faculty from the Will, but there is an Impotence in the Underſtanding; therefore there is a Natural Impotency, for a Natural Impotence is an Impotence in another Faculty than the Will: *Prov.* 24. 5. *The Wiſdom of a Man is his ſtrength.* If a General had the ſtrength of an Ox, and Courage of a Lyon, what ſerves it for without Wiſdom? therefore Ignorance is weakneſs; to be Carnally minded is to be weak: *The weapons of our Warfare are not carnal, but mighty.* There is great Reaſon we ſhould believe the Scripture in this Point, becauſe the Eye cannot ſee it ſelf, and the moſt Ignorant Man thinks he is knowing. The blind Phariſees ſaid, *Are we blind alſo?* And *Rom.* 2. 19. they were

were confident they were ſufficient Guides to the Blind. A Fool, a Madman thinks himſelf Wiſe; God has given us this Glaſs to ſee our Minds in, and undeceive our ſelves. Further,

5. The Scripture aſſerts, That the Common Profeſſion of Chriſtianity on an Hiſtorical Faith, is a Gift of the Spirit: *No Man can call Jeſus Lord, but by the Holy Ghoſt.* All thoſe Philoſophers and Politicians before mention'd, could not ſee grounds of embracing him until this Gift was given: The ſpreading of Deiſm at this time is a great and ſad ſign of the withdrawing of theſe gifts. The Proteſtant Profeſſion ſprung out of Popery by ſuch a Light: Nay,

6. Natural Religion is a Divine Gift, *Rom.* 1. 21. and 2. 25. *God manifeſts himſelf, he writes his Laws on our hearts.* Since we ſee ſome born Fools and Ideots, all might be; *Neither for this mans ſin nor his Parents ſin was he born blind*; therefore if for any, it was for Sin common to the whole of Mankind. Now the Scripture ſhews what makes the difference, *John* 1. He is *the Light that enlightens every one that comes into the World*; *he has Gifts for the Rebellious*, Pſal. 68. 18. No Man is ſo bad as he deſerves.

7. The skill of Plowing, Sowing, Trading, are from God: *Iſai.* 28. 24. it is both fully and clearly aſſerted. If then Man by Nature is weak as to theſe, how much more as to Saving Knowledge, the leaſt Grain whereof, if like a Muſtard-ſeed, initiates in the Kingdom of God, *Mat.* 13. 31. the very Smoke of it is preferable to the Light of moſt ſparkling Gifts, for it will never be quenched. It is ſpecifically diſtinct from other Knowledge of Scripture by Gift or Acquirement; the one is, to uſe the Schoolmen's Language, *Specie Propriâ*, the other is, *Specie Aliena*; by the one we only know the ſigns of Divine things, by the other, the things themſelves, (or rather in my weak Thought) a more like or nigher Idea of them fram'd by God himſelf; the one is like the ſight of a Picture, the other is like the Perſon; the one like an Anatomy by Book, the other by immediate Diſſection; one like Learning by an Herbal Book, the other by Simpling, taſting of Meat, and telling another of it: The two Perſons Thoughts much differ. *Job* ſays, *I have heard, now I ſee*, Ch. 42. *v.* 5. and 1 *Cor.* 2. 9. *Mat.* 11. 25. *Joh.* 14. 17, 21. 1 *Joh.* 5. 20.

I can imagine nothing that can be Objected againſt this but one

one of theſe three. 1 *Obj.* If a Man's Will were right, he could do good enough, and be happy enough without this Knowledge. *Reſp.* One may as well think a Watch can go without the Spring, for the Underſtanding is the Guide; 2 *Cor.* 1. 12. *Not by fleſhly Wiſdom, but by the Grace of God.* According to the kind of Knowledge, Gracious or Fleſhly, ſo the Converſation, *Jer.* 4. 22. *Eph.* 2. 3. *Luſts of the mind* might be Engliſh'd *Wills of reaſoning:* The Will follows that, but that being Corrupt, the Will is a Luſt. 2 *Obj.* If we had a true Will for this Knowledge, we ſhould have it. *Reſp.* Not by pains, for it's the Work of the Spirit, nor by Promiſe, for we have generally a deſire for Knowledge, we would be as wiſe as Angels; we have an earneſt deſire for more skill in our Employs and Callings, and as to ſaving Knowledge God gives to whom, and when he will. 3 *Obj.* If we have a Will for it, God accepts the Will for the Deed. *Reſp.* This Axiom admits of Limitation, for it could not be admitted by the Law of Innocence, it's only under the Goſpel Conſtitution, it's on Chriſt's Account the Will is accepted for the Deed; that is, thrô him the Defect and Imperfection is pardoned: The want of the Deed is then a Sin, it needs a Pardon: So there is a Sin, the Will being ſuppos'd right; *To will is preſent with me, but how to perform,* &c. *Rom.* 7. *Ye cannot do the things that ye would,* Gal. 5. 17. A ſecond Limitation is, that the Will is accepted *according to what a Man hath*; he muſt do what he can, elſe the Will will not be accepted for the reſt. From theſe Texts the fault is not laid on the weak degree of the Will, but on other Powers.

A Fifth Argument for Natural Impotence, is from the Oneneſs and Unitedneſs of Soul. The Soul is a Natural principle in the Man, and there is Impotence in every part therefore if in one: If Impotence in the Will is call'd Moral from the Subject, the Will being ſo, why not Natural by being in the Underſtanding, or whole Soul? If that be Natural which is born with us, this Impotence is ſo: If the Texture and Frame of Eſſential Properties be Nature, as we ſay Nature will do the Cure, Nature is ſtrong or weak, this is Natural; if that be Natural which is Univerſal, this is ſo, Univerſal in every Man, and part of Man; if all be polluted, all is weak, Sin is a Ruſt and Duſt in the Wheels, *Gal.* 3. 22. *All under Sin,* πανϛὰ,

1 *Theſ.*

1 *Theſ.* 5. 23. *Soul*, *Body* and *Spirit* need Sanctification: Spirit is Judgment, Conſcience: and Soul, Affections or Paſſions, *Heb.* 4. 12. Soul and Spirit are compar'd to Joynts and Marrow, the Animal Spirits are ſeated in the Marrow; but groſs Joynts and Bones of the Body are without: from this Oneneſs of the Soul, the Argument for Moral Impotence alone appears ſtrong; if a Mans Will were right all were right: This is true, becauſe it cannot be ſanctified or cured alone: It is as true, if a Mans Underſtanding were Cur'd, all were Cur'd, therefore its Cure is reckon'd the greateſt Mercy: *Col.* 1. 12, 13. 2 *Tim.* 2. 25. It's the ſumm of Converſion, *Eph.* 5. 8, 14. *Jam.* 1. 18. to open *their Eyes*, *and turn them from Darkneſs to Light*, is the ſumm of the Goſpel. It's the ſumm of the Covenant, *Jer.* 31. 34. *They ſhall all know me.*

A ſixth Argument for Natural Impotency, is from the *Devils Potency* over our Souls; he uſes a Natural or Phyſical Efficiency to hinder our Converſion, *Eph.* 2. 2. he works *effectually*, with an Energy, and there is need of ſuch an Energy to remove him and his influence: Moral Swaſion will not Chain Satan; he would become very good, if perſwaſion would make him leave off tempting: *Gal.* 2. 8. He that *wrought effectually* in *Peter* —*the ſame was mighty in me.* Before Man's Fall Satan ſtood without, and uſed only Moral Swaſion, which Man could have reſiſted and diſſented from; but now his Operation is of a ſuperior Kind than by Humane Converſe: *Eph.* 6. 12. its called Heavenly, *We wreſtle againſt wicked Spirits in heavenly's*; ſo the Marginal reading is: the Text ſhows its the manner of Operation that is call'd *heavenly*, as well as the ſubject, about which he ſits on the Imagination, as a Spider on his Web, he can bridle our ruling Faculties as a Man a Horſe, and ſpur him in the moſt tender and unguarded part, as a Mans way of Conduct is ſuperiour to that of a Horſe, another Horſe cannot do ſo; ſo Satan is in a ſuperior Order and Rank of Creatures to us, he knows where our Helm ſtands, and can lay his hand upon it, and turn us at pleaſure; we may ſee it in *Lunaticks*, whom the Scripture calls *poſſeſs'd*, and yet Poſſeſſion is a more External way, affecting more the *Body*: for I believe poſſeſs'd Perſons may be in a State of Grace; it's more an Affliction and Puniſhment than a Sin, *Heb.* 2. 14. Satan has the *Power of death*, Heb. 2. 14. for any thing I know that Scripture intimates, that

he

he has an active Influence on the Death of every Man: We call it a *Natural Death*, but it is the Devil, with as active Causality, as if the Executioner cut our Throat: And if Man could resist him either in punishing Soul or Body, he were not a fit Executioner of Divine Wrath: Tho' his influence is inferior to the Operation of the Holy Spirit; for *Eph.* 6. 12, 13. in the *power of his might* we can resist him, tho' in that only; and tho' Temptation is by way of presenting Objects, yet since he is a powerful Spirit, abides and works within us, we cannot limit it to Objective Influence, nor deny all Physical Influence to Objects, since Satan can even paint them upon the Imagination, and from thence throw his Bombs into the very Soul, and prevent our attending any thing that may divert our Thoughts. If one more strong than I set an Object before my Eye or Ear, and keep my Eye-lids open, or not suffer me to stop my Ear, I cannot prevent the Influence of the Object, it's got within the guards; but when Satan is in our imagination, he is much nigher and intimate.

7. The *Naturalness* of this Impotency may be drawn from the Object, or necessary Way of Divine Operation in Curing this Distemper; which is by presenting the true Image of God and Divine things to the Understanding, before ever the Will can be affected with them: If the Free-will of Man were advanced as high as the *Pelagians* would have it, that is, without receiving the least crack or flaw from Man's Fall, it's Power is only to admit or reject, choose or refuse what's brought within it's ken, or what Objects are proposed in the Understanding: Now no Man can have any Knowledge of heavenly things, except a Heavenly Being proposeth the Idea of them to the Mind: No Man can learn any thing by meer words, and those Metaphorical too, and such are the Scriptural Expressions of heavenly things. Our Mind must be some way acquainted with the thing it self before it can know it: A Book cannot make a Man an Astronomer without his Globe, nor the Globe either without an immediate contemplating the Stars: If a Traveller had learnt his Geographical Map with the greatest Accuracy and Exactness, he finds his Idea of the Countrey a meer mistake, as soon as he views it with his Eye: God has made our Souls a Mirror, wherein his own Image may be represented as a Looking-glass; Water, or polished Brass represents the Image of Bodies, but

they can never do it except the Perſon immediately approach before them: So God muſt draw nigh to the Soul before it can diſcern him: He by his preſence produces his own likeneſs on the Soul; *Pſalm* 17. 15. *When I ſhall awake, I ſhall be ſatisfied with thy likeneſs: David* knew this by ſome earneſt of it; this made his Soul pant and thirſt ſo for it under the want of it, *Pſalm* 42. 2. *My Soul thirſteth for God, for the living God, when ſhall I come and appear before him* This Likeneſs, or Spiritnal Image is what the Apoſtle *Paul* ſo much travelled for, *Galat.* 4. 19. *Of whom I travel in birth again, until Chriſt be formed in you:* For it ſeems to be the Knowledge of Chriſt, from *Verſe* 9. *After that ye have known God, or rather are known of God.* Our Knowledge ſaith that Text is more paſſive than active, to wit, an Impreſſion of the Idea, and this Idea is Chriſt form'd objectively within, or his Glorious Image, 2 *Cor.* 3. 18. not excluding, but having conſequentially to it, a likeneſs of the Soul to Chriſt in Holy Qualities: As that Text has it, *Beholding his glory we are transformed into the ſame Image.* Without this the Soul is as a Carkaſs forſaken of the Soul as to Spirituals: To *be carnally minded is death*; as the dark and doleſome Air forſaken of the Sun, or as the ſtinking Lanthorn, when the flame is extinct; both theſe laſt Arguments are mentioned, *John* 8. 43. *Why do ye not underſtand my Speech? becauſe ye cannot hear my Word, ye are of your Father the Devil.* 1. A Denyal of the Act, *Ye do not underſtand my Sermons or Diſcourſes:* 2. A denyal of the Power; *Ye cannot.* 3. The Power of Learning is deny'd, that is the power of Underſtanding: For Hearers are Learners: *Rev.* 2. and 3. *He that hath an Ear, let him hear:* they wanted the Faculty repreſented by the Organ; *Therefore ſpeak I to them in Parables, becauſe ſeeing, they ſee not, and hearing they hear not, nor underſtand.* 4. A Reaſon of this Impotency is from the Object; *My Word*, Verſe 38. *That which I have ſeen with my Father*, and have receiv'd Commiſſion to preach, *v.* 45. the *Truth*; *John* 3. 3. things concerning his Kingdom. *Rom.* 14. 17. *Righteouſneſs, Peace, and Joy in the Holy Ghoſt.* 5. A further Reaſon why the Truths of the Goſpel are an unintelligible Object to an otherwiſe intelligent Creature, is, *Ye are of your Father the Devil*; the powers of Darkneſs have begotten this Darkneſs and Enmity, that makes up the Conſtitution of thy Soul: 2 *Cor.* 4. 4. *The God of this World hath blinded the minds of them that believe not,*

leaſt

leaſt the light of the glorious Goſpel of Chriſt ſhould ſhine unto them. Pſal. 89. 15. *Bleſſed are the people who know the joyful ſound, they walk in the light of thy Countenance, O Lord.* For there is this freedom from Satan, who like a Father propagates an hereditary Diſtemper of Darkneſs and Hatred about heavenly things in the Soul of his Children; and this Diſtemper is our Natural Temper, thrô it we are by Nature Children of Wrath.

3*dly*, As the Averſeneſs of our Will is a Moral Impotency, and the darkneſs of our underſtandings a Natural Impotency, ſo I may add an Habitual Impotency, that in Adult Perſons hardens and ſtrengthens both; and this habit has a threefold Spring that feeds it, or a threefold Cord that Chains and Fetters the Soul; *Education*, *Cuſtom*, and *Company*.

1. Education; the Soul of Man is a Chamber of Imagery, and as ſoon as it comes into being, God, or the Devil, or our Senſes by their Objects conſtantly fill it: and he that takes the ſtart, has the greateſt advantage, and eaſieſt work, *Prov.* 22. 6. *Train up a Child in the way that he ſhould go, and when he is old he will not depart from it.* The ſooner Parents begin, the more acceptable to God, and the Impreſſions ſtick the deeper: There is the more room for them, it becomes a Veſſel of Honour or Diſhonour, according as Inſtructers fill it: If we are ſo impotent to good, that we cannot Conquer any one of thoſe acquired Impediments of Cuſtom, Company, and Education, which might properly be call'd *Moral* Impotence, and both the other *Natural*; how much leſs when we are Chained to Evil by all of 'em, and when they have the Power of Hell to back them, and when they are but as Twigs, or ſmall Grafts from that bulky Stock of our Natural Corruption? and if ſo impotent to good, how little reaſon of Glorying over what good we find in us, or aſcribing any part of it to our ſelves. If you will ſeem to ſet a value on a Rattle, a Child will preferr it to Gold: If you will act fear at the ſight of a Friend, the Child will cry. *Carteſius* complains of the great Impediments in our Progreſs in Philoſophy by Childiſh prejudices from Education; they do much more injury to Religion; few Parents can inſtruct their Children, and far fewer doe it. How few can give any reaſon for their being Diſſenters, or Conformiſts, Proteſtants or Papiſts, Chriſtians, Mahometans or Pagans, but their Education,

their Parents or their Masters first taught them so: This is a very ill Foundation for Religion.

2. Custom: *Jer.* 13. 23. *Can the Æthiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil:* There is a kind of Moral Impossibility in changing of Custom; the Doctrines of Popery in this Nation and others were more easily reformed than Customs; it's Carnivals, May-poles, Holy-days, Altars, Rails, Crossings and Kneelings with Sacred Vestures, and other Rights, are all kept by the power of Custom; the Learning of Synods, nor the Wisdom or Powers of Parliaments have not been sufficient to conquer Custom in such trivial and indifferent things: A Custom in doing good, impowers a Man mightily in Religion, *John* 7. 17. *If any Man will do his Will, he shall know of the Doctrine:* If he will but attempt to practise, and make experiment, he shall soon become a thriving Christian, *Psalm* 119. 100. *I understand more than the Ancients, because I keep thy Precepts.* By the start of practice he soon outstript his Teachers in Knowledge: *Heb.* 5. 12, 14. they were dull in hearing, because they did not use their Spiritual Senses; but Custom of doing Evil grows faster than the other, because it is engrafted upon our Inclination, and our Inclination is the Stump from the Root of our Nature. Our Conversation is from our Lusts, and our Lusts from our Flesh. Men proud and ambitious, can never learn the Doctrine of Humility, Self-denyal, or the Cross: Charity and Liberality are Paradoxes to the Covetous, and all reveal'd Religion a Mystery to the Prophane. Heaven is a Dream to the Earthly Worm, and he will as soon forsake the one for the other, as his Life. The

3. And last, is Company; *Evil Company corrupts good manners.* A Man can never maintain Converse, but with Persons suitable to his Inclination, or to whose Humours he forms and suits his own. The Penal Laws of Cities or Nations, the Discipline of Masters or Parents, are not of so great Influence as what is valuable and fashionable in the Society we live in. In a School or Colledge where Learning is valued among the Students, it is of greater force for Learning, than the severe stripes of the most rigid Master. So mean a thing as a Top-knot by the alone strength of this, has stood out against the powerful Arguments of Reason, and serious Prayers of tender Consciences, the Admonitions

monitions of Relations and Friends, the Satyrs of Wits, the Ridicule of the Bullies, the pointing of the Boys, all these joyned together, have not been able to pull down this Enſign from the Tower it ſtood on. The ſtrength of the hold lay in the Cuſtom and Faſhion of the place we live in: How awful might this be, if we conſider how many things of far greater Moment, and worſe Influence, this is a foundation to in each of us, ſince in *Epheſ.* 2. 2. to follow the faſhion of the World, is a certain ſign of a *Child of Diſobedience.*

I come now to the Laſt thing in the Verſe, the ſtrength of the Argument, or neceſſary Connexion between Juſtification by Works and Glorying, what is juſt ground for the one, is juſt ground for the other alſo, they have a reciprocal Relation, *Ch.* 3. 27, 28. if no matter of Glorying, not juſtifieed by Works in this Verſe; not juſtified by Works, becauſe no Matter of Glorying. The Reaſons of the Connexion are, 1. The Sameneſs and Identity of the Matter; the difference between Praiſing and Juſtifying lyes only in Circumſtances; the one is before a Populacy, the other is in a Court of Authority; the one is a Panegyrick, the other a Juridical Tranſaction; the one ſuppoſes an Accuſation or Sufpicion, the other not; they differ as Comfort and Joy, Repentance and Obedience, they are of the ſame Intrinſical Nature: Comfort and Joy are the ſame motion of Blood and Spirits, the ſame Temper of Mind; the Acts of Obedience and Repentance are Works of the ſame Law, only the one ſuppoſes the Courſe of Obedience interrupted; it's a repeated or renew'd Obedience after Tranſgreſſion, as Comfort renew'd Joy after Sorrow. Juſtification is a Vindication of Honour and Credit by Authority; after ſome Cloud on it, it is renew'd Praiſe or Glory. Among Men there is uſually another difference in degree, Men are prais'd for Heroick Acts, Acts of great advantage to Learning, Religion or Countrey, but juſtify'd for obeying Orders, doing no Evil or Injury to them: But this has no place with God, for we are unprofitable Servants at beſt.

2. Humility is the Teſt of all true Doctrine, and therefore a proper Teſt for this Doctrine of Juſtification: Whatever Doctrine tends to the debaſing of a Sinner, and humbling of a Creature, is ſound Doctrine. *To walk humbly with our God*, is

the

the ſumm of our Religion; and *Rom.* 10. 3. their *going about to eſtabliſh their own Righteouſneſs*, is called the *want of Submiſſion to God.* The humble Publican went home juſtified, while the proud Phariſee, ſtanding upon his Perſonal Differences, was rejected of God, *Luke* 18. 14. The Papiſts, thô in Diſpute with Proteſtants, do ſeem to deny a Glorying to their Works, yet Neceſſary Connexion makes the contrary Concluſion appear in their own Writings againſt their Will. *Bell. lib.* 5. *Ch.* 3. *De Juſt.* ſays, Becauſe it is more honourable to have ſomewhat of Merit than of Grace alone, therefore God, that he might the more Honour his Children, has done this for them, that they might prepare Eternal Life to themſelves by their own Merits: and yet more proudly, *Ruard. Tap. in Art. Lev.* God forbid that the Righteous ſhould expect Life Eternal as a poor Man doth Alms, for its much more Glorious for them to poſſeſs Heaven as Victors and Triumphers do a Palm of Glory due to their own Sweats. But the Scripture teaches us, *Pſalm* 115. 1. to ſay, *Not unto us, O Lord, not unto us, but unto thy Name give Glory, for thy Mercy and for thy Truths ſake:* Rom. 3. 19. *Every mouth muſt be ſtopt before God*; for we have not one word to ſay in our own defence.

3. God doth never deny Man his due. Humility is the true Sentiment or Value of a Man's own ſelf in his own Mind, ταπεινὰ φρονεῖν, we are only required not to think of our ſelves above what's meet, or *not to think of our ſelves more highly than we ought*, Rom. 12. 3. yea, 'tis added poſitively, that we may think of our ſelves *ſoberly, according to the meaſure of Faith God has given us:* And becauſe Scripture is a true Rule to our Judgment, we are bid to think not *above what's written.* If therefore we had any Works to be juſtified by, or any Ground to plead from as of our ſelves, our Glorying ſo far would not be a Sin. God aſcrib'd to *Abraham* Glorying before Men, becauſe his due.

4. Glorying is a Species of Pride, but Self-juſtifying is a Glorying. We can never be juſtify'd thrô the Exerciſe of what is moſt abominable to God, *Luke* 16. 15. and 18. 12. *God reſiſts the proud*; they are Sins of the ſame kind, and ſuppoſe a Diabolical Temper of Mind, 1 *Tim.* 3. 6. and a Mind very ignorant of it's own Condition; *Job* 42. he owns he had utter'd what he underſtood not, ſince more acquainted with God his Judgment

is

is alter'd. *Paul* ſays, thô he were ſo ſinleſs *as to know nothing by himſelf*, he durſt not adventure a Tryal upon that ſcore, *yet I am not thereby juſtify'd.*

5. To be Juſtify'd by Sincerity, would afford us as much Glorying, as *Adam* by Perfection; becauſe his ſtrength proportion'd: It's as much Glory for a Child to do a little thing, as a Man a greater; that we have receiv'd the Grace thrô a Mediator, doth not abate any Glorying. *Adam*'s was Free Gift, this our Sureties and Brothers Purchaſe; nor that ours ſubordinate to Chriſt's, for it's reckon'd the ſole Condition of the Covenant of Grace, that gives right to Chriſt's Merits. Chriſt's Merits are no Conditions of that Covenant: Works, Faith and Repentance are not *Lex Negotio addita*, but *Negotium* it ſelf in it.

This is the ſenſe of them who would bring in Evangelical Works, as giving a right to Remiſſion of Sin, or Glory. It's true, the Angels are juſtifi'd by their Works, yet *Rev.* 5. they aſcribe all Glory to God, and our Lord Jeſus Chriſt: But that is the Glory of thoſe Works they could not perform, the Work of Redemption and ſaving of ſinful Man; but we do not find them denying themſelves to the Glory of not Confederating with the falſe fallen Ones, tho' they deriv'd the Grace by which they ſtood from God. If our Sincerity were the proper Condition or Matter of our Juſtification, Man might Glory of God's yielding to him, and coming to lower Terms. All own the Works of the Innocent deſerves praiſe; but if a Nocent and Guilty Perſon ſhould bring forth Works worthy of a Juſtificacion, he ſhould deſerve more praiſe than the Innocent, becauſe Works of an higher value neceſſary to it, nay more praiſe than the Works of our Lord Jeſus Chriſt; far eaſier to be Mediator for another than themſelves; eaſier for an Innocent to Merit than a guilty Perſon to Merit. Sinleſneſs was a neceſſary Qualification in the Mediator; but if one ſinful could Merit, the more Worth muſt be in the Work: Therefore ſuppoſe it be granted a Working, Meriting, Glorying under Chriſt, it may be equal to *Adam*'s, for if he had ſtood as Angels, it muſt have been by freely given Grace; but this cannot be allow'd, becauſe a more low Humility is required of us than *Adam*, by Repentance, Sorrow, Grief, *&c.* Therefore I add

6. There is no Kind of Works but affords ſome Matter of Glory;

Glory in them: *Rom.* 3. 27. *Where is boasting then? it is excuded. By what Law? of Works? Nay, but by the Law of Faith*: So where-ever there is place for Works, as the Condition of our Justification, there is place for some boasting; but the Scripture every where stops Man's mouth, *Rom.* 3. 19. *That every mouth may be stopped, and all the World may become guilty before God:* And it ascribes all the Glory to him, *Psal.* 115. 1. *Not unto us, O Lord, not unto us, but unto thy Name give Glory, for thy Mercy and for thy Truths sake*; Eph. 1. 6. *To the praise of the Glory of his Grace.*

7. All kind of Works affords some Plea, and pleading is a Glorying, for it is a standing upon our own defence; and this is another way of addressing God than either the Example of the Saints, or the Rules of Holy Writ teach us; Petition and Confession, Deprecation and Lamentation, with Praise and Thanksgiving on the Receipt of Mercies, are the only ways we are taught to approach God. The lowest kind of pleading is one of these four: First, By way of Comparison, as when a Man can say, I must have either done that or worse; either to have neglected a Parent or a Wife, either to have fled, or suffered the Army to be cut off, there was no room for this Excuse in *Adam*'s Sin. Secondly, Relation, when we throw the fault upon them that accuse us; this did but aggravate *Adam*'s Crime, and add to the Sin, when he said, *The Woman whom thou gavest me.* Thirdly, When we remove the Evil of the Fact upon some other Person, as *Eve* did the eating of the Apple upon the Serpent, and *Adam* upon *Eve.* Lastly, A Purgation, when we acknowledge the Fact, but diminish it thrô some necessary Circumstances, or Ignorance. We do not find any of these ways usual, or acceptable at the Throne of Grace, but rather an aggravating of our own Guilt, like *Poreus* when he was Converted from the *Pelagian* Error, to the Catholick Truth. "What I shall first condemn in my self I know not, wherein "to excuse my self I know not. Petition or Deprecation, says the Learned *Vossius* out of *Cicero*, is no pleading, except for a Person whose former Actions have highly merited — and therefore it becomes not a Court of Justice, as *Cicero* for *Ligarius* before *Cæsar*, "O *Cæsar*, I have brought many Pleas, "and that before thee when in Court, where thy Ho-"nour and Authority was concerned, but never as now "when

" when privately and before a Parent, then I pleaded, the Crime " is a Fiction, the Witneſſes are falſe, he never did it, he never " thought it: But now, O Father, he has erred, he has fallen, " he will never do the like: But a Juſtifying Defence muſt be made before Authority Juridical.

I ſhall conclude this with Anſwering ſome Objections briefly, that are brought as Arguments to prove, that ſince no Works are excluded, but what affords occaſion of Glorying, then ſome Works may have room for an Intereſt in our Juſtification. For inſtance, 1. God may freely firſt give Grace to work, give Faith and Repentance, and then juſtifie us for the Exerciſe of them, whereof we cannot Glory, becauſe the Grace is receiv'd, and they are the Fruits of Grace. 2. God gives a Gracious Law, a New Law, the *Law of Faith*, Rom. 3. 27. that excludes Glorying, and therefore we may be juſtified by the Works thereof. 3. Theſe Works come not in as the Meriting Cauſe of Juſtification, but as the Condition of it. *Reſp.* In general this Contrivance of the Method of Juſtification is ſuch a Fruit of Divine Wiſdom, that it is the ſpecial Glory thereof, and therefore there is no wonder that the feeble Beam of our Light, cannot ſhow us the depth of it, or pierce into all the Harmonies and Connexions of it's parts, or their mutual Relations and Influence, and conſequently no wonder Divines do not agree about ſuch things, and the Diſagreement ought to be born with Meekneſs, Patience, and mutual Endeavour to inſtruct one another. I profeſs my ſelf a Seeker and a Learner in many of theſe myſterious Points, and I am never ſatisfied with a Sermon, except I receive ſome Edification to my Underſtanding by it: And if Diviſions and bitter Language, unbecoming Chriſtians, Scholars or Men, were not the ſad Fruits of theſe Diſputants, not the Diſputes, they ought to be encourag'd; I bleſs God for the Sparks I have already receiv'd from them, and I hope to receive more; and that my Heart is as much united in Love to both Parties as ever, and I am as much at a Loſs as the poor Children when ask'd whether they Love Father or Mother beſt: But in particular I ſhall begin with the firſt Objection.

Reſp. 1. It is inconſiſtent with what I have before prov'd, *viz.* that the Gift of abſolute and diſtinguiſhing Grace, the Spirit, a New Heart, *&c.* that beſide its abſolute and ſanctifying Ver-

tue, it is of a Relative Nature, both to ſignifie and entitle, as the Ring in Marriage, or other Earneſts and entitling Symbols. *Phil. Melanct.* in his Annotat. on this Epiſtle, [in Compariſon of which, (*Luther* ſays) that *Jerom* and *Origens* Commentaries are but *Meræ nugæ & Ineptiæ*] ſays, *Deus ſolus Juſtificat tranſfundens in nos Spiritum ſuum*, p. 17. We muſt either reckon him a Papiſt, who was the firſt Proteſtant, (this Book I have is Printed 1522.) or elſe ſay that Gift was the Sentence, or its declarative Sign. Mr. *Baxter* ſays, "When a Perſon is Converted, the Angels "rejoyce, and therefore have ſome Notification of it; and "they who know our Converſion, cannot be ignorant of our "Juſtification, which they cannot know without ſome Divine "Manifeſtation: A ſecond part of the expreſs'd or declar'd "Sentence of our Juſtification (he ſays) is the illuſtration of our "Minds with the Holy Spirit, althò often obſcure. I think there is great Reaſon to unite theſe two in one, thus: The Angels who are ſo well acquainted with our Minds, and the Language of Divine Operations, know our Juſtification from the ruling of the Spirit in us, after ſuch a ſpecial manner: *Eph.* 1. 17. *Who is the earneſt of our Inheritance*, and ſo the Earneſt of total and Compleat Pardon. Now if Abſolute Grace bear the Nature of a Title or Sentence, the Exerciſe cannot be the Cauſe, tho' it may be the Condition, that is orderly Connexion: for tho' it procure it's own Conſent, it is not receiv'd, except complyed with, and yielded to. Our Confeſſion of Faith ſays, We are not juſtifyjd, until the Holy Spirit apply Chriſt to us, and confirms it from *Tit.* 3. 6, 7. which Text ſeems to ſhew a greater Connexion between them than that of Time; *By the renewing of the Holy Ghoſt, that being juſtified*, &c.

Reſp. 2. All Glorying or boaſting is not excluded: By this half-workers ſhould receive half-wages, and half Credit. Now when Grace is exerciſed, the Work is ours, Believing, Repenting, *&c.* Tho' this is not *Pelagian*, it is Popiſh. Suppoſe a Man have a broken Arm or Leg, and do ſome great or Heroick Act, after it's Cur'd, he will not aſcribe the Glory of the Action to the Phyſician, or the Medicine, tho' he own them Author and Cauſe of the Cure. Mr. *Sclater* is large on this Subject againſt *Bellarm.*

Reſp. 3. Such a Special Gift as the Spirit is, the Grace of Faith and Repentance is, ſuppoſes the Imputation of Chriſt's Righte-

Righteouſneſs; tho' ſuch Gifts as Men in Common receive, *viz.* A Reprieve from Hell, and outward Benefits, may not, yet ſuch as Spiritual Life cannot be given without it. A Priſoner for Treaſon may have Conveniencies allow'd him, and ſome Favours, but Places of Truſt cannot be beſtow'd on him; there is a neceſſary Connexion among all Spiritual Bleſſings, in due order to be poſſeſs'd, whereof Faith is the firſt, and therefore the Argument is good from the firſt to the laſt, if Faith, Juſtification, Adoption, Eternal Life; *It is of Faith, that it might be of Grace.* Thus *Poiret* argues, It is not Conſiſtent with our Soveraign Lord and Governour to forgive Impenitent Perſons, for that were to let them have all the Glory; for by yielding, he ſhould loſe his own Authority; and it is as inconſiſtent to give the beſt of his Bleſſings to them, to deal equally with Friends and Foes, Rebels and Obedient Subjects; but to give his Spirit, is to give the richeſt Fruit of his Love: How ſhall then Man be ſaved? He Anſwers, By providing a Mediator, and granting to them an Intereſt in his Satisfaction, therefore this Intereſt is firſt in order to be enjoyed: Faith and Repentance are Fruits of his Death, and inſeparably united with the others: The firſt Fountain is Mercy and Favour on the Mediators Account, Pardon of our Sin follows Imputation of his Righteouſneſs; immediately therefore as ſoon as ſuch Gifts are, Pardon is.

Reſp. 4. That Exerciſe of Faith needs a Pardon, being imperfect, and muſt firſt be accepted, before it can render us acceptable; It is common Doctrine, That the Perſon muſt be juſtifi'd before the Actions, *The Tree muſt be good, then the Fruits:* A Cauſe muſt be before the Effect; ſo theſe two things prevents this Order, the Poſteriority and Pollutedneſs of our Actions: Tho' Grace is pure as from the Spirit, ſinful Infirmity accompanies every Action of ours; and ſo there muſt be an Intereſt in Chriſt antecedently for the Pardon of theſe Actions.

Reſp. 5. This would make the Covenant of Grace a Covenant of Works; for our Ability to obey was from God then, as is mention'd *Argument* 5. before.

Obj. 2. That we may be juſtilled by Obedience to the *Law of Faith* without boaſting, *Rom.* 3. 27.

Reſp. (1.) It is the Common ſence of Interpreters, that the word *Law* here, is put in figuratively, for Faith, or the Do-

ctrine of Faith, becauſe it comes in the room of the Law, as Chriſt's Satisfaction is call'd *a Righteouſneſs*, becauſe it comes in place of ours: for ſuffering is a bearing of the Threatning of the Law, and not properly Righteouſneſs. (2.) Beſide, the Name of a Law being honourable in the Jews eſteem, and frequently in their Mouths, as the Foundation of all their diſtinguiſhing Priviledges, the Apoſtle in imitation of them calls Faith a Law. (3.) From the Likeneſs of Faith to a Law, it being a powerful productive principle of Good Works: On the ſame account we read of the *Law of the Mind*, the *Law of the Spirit of Life*, may be Faith is meant by both; ſo we read of the *Law of our Members*, which is *Fleſh*, or our fleſhly Diſpoſition: Thus *Chryſ.* and *Theophil. Ambroſ.* and *Auſtin* among the Fathers, Expound it. Among Modern Divines, *Philip. Melanct. Calvin, Pet. Mart. Gr. Gom. Piſc. Beza, Willet, Zægerus, Pareus*, who ſay *Glorying* is excluded by the *Law of Faith*, becauſe that is to be juſtified by anothers Righteouſneſs, to wit, Chriſt's, which Faith apprehends. *Wilſon* adds, Faith is the hand by which we receive Chriſt's Righteouſneſs; it is the Gift received enriches, not the ſtretching out of the hand; the poor Leper may remain poor all his days, tho' he ſtretch out his hand as long as he is able, he may ſtarve for want if nothing be given him: The Gift and the Giver is to be Gloried in, and not the extended Palm. *Sclater* thus: The Law of Faith is the Goſpel Law, and Chriſt's Righteouſneſs is the Goſpel Righteouſneſs, his fulfilling of the Law for us is our Goſpel Righteouſneſs: So much for Authority. But to come more particularly to the Text, it being the Foundation of one of our Late Controverſies, I am willing to ſhew my ſelf not unconcerned in *Sions* Afflictions, and throw all the Water upon that Fire I can, to extinguiſh the Heat, not the Light, that may be received from it. The Text is thus:

The

The APPENDIX.

ROM. III. 27.

Where is Boaſting then? it is excluded? by what Law? of Works? nay, but by the Law of Faith.

ALL the valuable Tranſlations agree with ours, and all to the Original, except the Vulgar Latin, which adds *Thy*, *Where is Thy boaſting then?* And the *Ethiopick*, who read it thus: *Wherein ſhall ye Glory? in what law ſhall ye work? there is not another law, but by Faith?* But theſe are of no value to oppoſe others. The *Syriack* for *excluded*, has *Æthbatela*, *uſeleſs*, in *vain*, to *no purpoſe*; the word is but once in the Old Teſtament, בטלו *Eccl.* 12. 3. *The grinders ceaſe*; but often in the New, *Ver.* 31. *Is the Law made void?* It's the ſame word there, it's an Emphatical Explication, becauſe Works afford a Ground for Glorying; therefore if a Man be juſtified by the Law, he would have Matter of boaſting in it. The Papiſts add *thy*, becauſe they think Glorying is only excluded from Works entirely our own, the Fruit of our Free-will. The ſenſe of the *Æthiopick* ſeems to be, that the Works of no Law will bring us to Glory, but thro' Faith, without Faith the Work of no Law is acceptable. The Subſtance of the Text lyes in this Syllogiſm. *Major.* Sinful Man muſt be Juſtified in ſuch a way as muſt exclude all Matter of Glorying. The *Minor* is expreſs'd by way of a Rhetorical Dialogiſm, by which, as *Calvin* ſays, the Apoſtle inſults over his Adverſaries; having demonſtrated the Truth, he thunders againſt Pride, the Foundation of their Error: *Where is boaſting then?* The Law of *Faith*, not of *Works* does exclude boaſting. The Concluſion is in the 28*th.* Verſe, That *therefore a Man is juſtified by Faith, without the Deeds of the Law*; the very ſame Argument that is in the Text I have been treating of: And becauſe of the Affinity, or rather Identity with the former, I ſhall the more amply diſcourſe of it: and to begin with the Major Propoſition. I may call it the Fifth Principle of the Apoſtles accurately connexed

Diſ-

Diſcourſe; the firſt is, That Salvation, Forgiveneſs of Sin, Juſtification, is a poſſible thing, it is vain to preach what is not attainable: Deſpair plucks up the very Roots of Diligence, Hope is the very Spring to Vertue. The ſecond is, that there is no Juſtification without a Righteouſneſs; God cannot be juſt, and juſtifie the unjuſt too, that is an Abomination, next to the Condemning of Innocent. Thirdly, No Man has any inherent Righteouſneſs of his own, whether *Jew* or *Gentile*. Fourthly, That all Righteouſneſs is by *a Law*; on this Subject he ſhews there is a Tripple Law: The Natural Law, and it's *Righteouſneſs*, from *Chap.* 1. 17. to *Chap.* 2. 17. he excludes both the Law and it's Righteouſneſs from any Ability of this kind. (2.) The Moſaical and Moral Law, from that *Verſe* 17. to the the 21*ſt*. of the third Chapter; he alſo excludes that Law and it's Righteouſneſs from being able to juſtifie Sinners: From *Verſe* 21. he begins poſitively to aſſert and explain a third Righteouſneſs, which he calls the *Righteouſneſs of God*, or Righteouſneſs of Faith; and a third Law, a Law of Faith: All which is Evangelical, for in the beginning of the Epiſtle he had deſcribed the Goſpel and his own ſeparation to the Office of preaching it, and laid down this Doctrine, *Chap.* 1. 16, 17. That it was *the Power of God unto Salvation to every Believer*; and the Reaſon it is ſo, is, becauſe *therein is the Righteouſneſs of God revealed:* This *Righteouſneſs*, after having excluded the Law, with it's Works, he moſt accurately explains, from Verſe 21. to the Text, where he begins a Diſcourſe which is a Concluſion from the former, and a Propoſition to the latter part of the Context, built upon this fifth Axiom, That there is a Neceſſity of the Juſtification of Sinners being in ſuch a Method that may utterly ſtop their Mouth from either *Glorying* or *Boaſting:* God has his Glory for his ultimate End in all his Actions, but there is a particular Reaſon, that the Glory be entirely his in this great Action; for a Sinner is Gods Enemy, there is a Controverſie between them; if the Peace or Reconciliation ſhould be ſo made up, as Man ſhould have any thing to brag of, God were ſo far the Yielder, and conquer'd party, Man were the Victor and Triumpher in this Affair; whatever Glory we aſcribe to Man, we derogate ſo much from God. This may be clearly illuſtrated, by the Tranſactions of Peace between Armies, Nations, Beſiegers and Beſieged; they con-

contend as much for having the Glory of the Peace on their ſide, as for having the Victory of the War on their ſide: And we find the Scripture punctual in aſcribing the Glory to God in all the particular parts and points of this great Contrivance. (1.) *Election*, Eph. 1: 4. (2.) *Permiſſion*, the very letting of Man fall in Sin. *Strangius* ſays, Sin is none of Gods Mediums, but the Permiſſion of Sin is, *Rom.* 11. 22. *Gal.* 3. 22. (3.) The Calling of Man, *Tit.* 3. 5. (4.) The ſending of the Son into the World. (5.) The ordaining of ſuch weak Ordinances for means of Converſion and Edification. (6.) The Calling of Men, when they ſtand at greateſt diſadvantage for Converſion; and ſo all the other parts of this whole Project; and likewiſe we find the Scripture in nothing more punctual than in deſcribing Man's Guilt and Impotency, his Wickedneſs and his weakneſs, and every thing that may contribute to humble and vilifie him in the ſight of God. And Satan is in nothing more diligent than to propagate this Luſt of Pride: it was his own firſt Sin, and the Foundation of his Kingdom, and he maintains it as the principal Pillar thereof. Carnal Pride is a very ſtrong Hold in his Kingdom; it is a very difficult thing to be denied to Credit, Honour, and Reputation among Men: But Spiritual Pride is a more ſubtil Sin, and not eaſily diſcernable, far leſs conquerable: And if Satan can maintain this one hold, we are never like to be ſound about this Doctrine of Juſtification; whatever may be our Speculative Opinions in Profeſſion, if we retain a Practical Sentiment of a Self-diſtinguiſhing Work, we run a very great Danger as to our Souls: Therefore as ever we would obtain this incomparable Priviledge, we would endeavour to *walk humbly with God*, and to get Self-abaſing Sentiments of our Selves.

I come now to the Minor Propoſition, or ſecond Doctrine, which the Text expreſſes by way of Dialogiſm: *What is not*, and *what is* the way of Juſtification that excludes Glorying. I ſhall begin with the Negative part. *viz. That Glorying is not excluded by the Law of Works:* The Sence of it is, That if a Perſon can be juſtified by Works, he doth not want Matter of Glorying; for God doth not require Humility of a Man beyond his due; if his own Works can anſwer for him before the Tribunal of God, he has in Juſtice, *viz.* Diſtributive, merited his Life, and where there

there is Matter of Merit, there is Matter of Glory. There are a great many attempts to diminiſh this Propoſition, *viz.* If a Man be juſtified by Works, he has Matter to Glory by the Law of Works: (1.) Some ſay it is only the *Ceremonial Law*, and it's Works. (2.) Others ſay it is only the *Judicial Law*, and External part of the Moral, which made up the Jews Civil Law. (3.) Others ſay, only the Moral Law is excluded ſo far as obeyed without Grace. (4.) Others ſay, it's the Moſaical Law in the Phariſaical ſenſe thereof. (5.) Others ſay, 'Tis the Law as requiring Perfection. (6.) Others as Meriting. But (7.) It has been the moſt Univerſal Sentiment among Proteſtants, that all Law is excluded, and all Inherent Works in ſinful Men as Righteouſneſs, or being conformed to that Law. It is more eaſie to fix upon this Queſtion, Whether or not the Evangelical Law and it's Works be excluded, yea, or not? For though all theſe ſix Ways differ in what Law is excluded, yet they generally agree, that the Evangelical Law, with it's Evangelical Obedience, are not here excluded, but put in oppoſition to the former, and comprehended under this Notion of *the Law of Faith.*

The firſt thing Needfull, is, to enquire into the Nature of this Evangelical Law, which is the Influence of the Goſpel upon the Law: The Moral Law and the Goſpel are the two Ingredients whereof our Chriſtian Religion is Conſtituted, and being thus Compounded, have an Influence one upon another; and the Law by reaſon of the New Modes and Relations it receives from this bleſſed Yoak-fellow in the Covenant of Grace, is called a *New Law* and a *New Commandment*, and an *eaſie Yoak* and *light Burden.* The New Conſtitution of the Law that we are under, is one of the bleſſed Fruits of Chriſt's Death, and this makes the Preaching of the Law Goſpel to us; for the Goſpel ſtrictly taken, *Rom.* 1. to the 17. *v.* and *Rom.* 3. from the 21. to the 26. *v.* is a Narrative of Chriſt, his Nature, Perſon, Offices, States, with the bleſſed Fruits thereof to us, and the Manner of Application to us by the Power of the Holy Sprit. But in particular, the Moral Law is by the Goſpel a New Law, that is, a Renewed Law after Man's Fall; *Jure*, the Law was quite Obliterated, but he who is *the Light that enlightens every one that comes into the World*, has re-wrote ſome Fundamental Parts of this Law in their Conſciences, *John* 1. 1. *Rom.* 2. 14. But it has received a newer and later Edition under

under *Moſes*, and yet a Newer under the Goſpel by Chriſt and his Apoſtles; and a Newer ſtill, when the Spirit writes a Clear and Regular Copy thereof from the Law, upon the Hearts of Men, which is called *The engrafted Word*, 1 John 2. 7, 8. You may find the ſame Law called *New* and *Old*, and it's uſual in Scripture to call that that is renewed, *New*.

2. The Goſpel brings the Law under a New Authority: The Reverend Mr. *Baxter* ſays well, "That ever ſince the Fall, "the very Law of Nature has been in the hand of Chriſt: *Pſal.* 75. 3. *The Earth and all the Inhabitants thereof are diſſolved, I bear up the Pillars of it*, Selah. All things had turned into a meer Chaos, if he had not ſtept in to preſerve an Order upon a New Bottom, and there is no Order without a Law or Rule: *Ver.* 31. of the Context it is ſaid, *Faith*, that is the Goſpel, *doth Eſtabliſh the Law*. Chriſt could not be King or Governour of the World without a Law, and his Law muſt reach as far as his Goverment is extended: He could not Judge the World but by a Law, *Pſal.* 93. & 97. *The Earth's* Commanded *to Rejoyce, and the multitude of Iſles to be Glad*, becauſe ſuch a Lord Reigns; and from the 7*th*. of the *Acts* 31, to 39. we may ſee 'twas Chriſt that Delivered the Law upon Mount *Sinai*, for he is ſaid to be the God of *Abraham*, and yet to be an Angel; and more fully and particularly, *Mat.* 5. 17. he Delivers the ſame Law; *Mat.* 28. Goſpel-Ordinances are ſolely founded upon his Authority; 1 *Cor.* 5. Church-Cenſures to be adminiſtred in his Name.

3. The Goſpel gives to the Law a New Spring, or Principles of Obedience. *Adam* received Ability from God to obey, but the Ability was due, and it is now forfeited and loſt: *We are created in Chriſt Jeſus unto good Works. The End of the Commandment is Charity, out of a Pure Heart, and of a good Conſcience, and Faith unfeigned.* Rom. 8. 3. *The Law of the Spirit of Life.* It is this Living Sprit that enables us to fulfill the Law: I might add to this the Newneſs of Security, it being by Promiſe, *Jer.* 32. 40. *I will put my Fear into their Hearts, that they ſhall not depart from me*: And the Newneſs of the Order, the Promiſes ſtand here firſt, and then the Precepts; God puts his Law in our Hearts, before we Obey.

4. The Goſpel gives to the Law New Ends: This is a Common End with the former, that it directs our Duty, and acquaints us

with the Nature of God; but it doth not now ſtand as that which we are to be juſtified or Condemned by: There is a *Righteouſneſs of Faith* that now comes in Room of that *Righteouſneſs of the Law*, ſo as it hath loſt that Old End, it has gained ſome New Ones. (1.) To teach us the knowledge of Sin. (2.) What Chriſt has done for us: And (3.) What Need we have of him: (4.) What we have Received from him: And (5.) Fits and Prepares us to be Fellow-Companious of his; and though it's Obedience doth not give Right to Heaven, it ſerves for a certain Mark of the Right to Heaven, *Rev.* 22. 14. *Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life.* The Text ſays not that *doing* gives a Right, but that all have a Right who *do.*

5. The Law receives from the Goſpel New Motives; Ends and Motives differ as Future and Paſt: Creation, Proviſion and Providence, were the Motives of our Firſt Duty; but now Chriſts Redeeming us, and the Spirits Callng us, are Great Motives to obey the Law. We ſee Dilivery from the Bondage of *Egypt* was a Motive to the *Iſralites.*

6. There is a New Manner of Acceptance. Acceptance was formerly Bottomed upon the Exact Conformity of our Rightouſneſs to the Law, but Now Faith is the Reaſon of Acceptance: *Without Faith 'tis impoſſible to pleaſe God: Whatſoever is not of Faith is Sin:* All is to be done and accepted in the Name of Chriſt: Works before were Accepted for their being a Fulfilling of a Law; now they are for Chriſts Fulfilling the Law for us; the Imperfection or Sinfulneſs of the Action is Pardoned on his Accompt.

7. The Goſpel Renders a New Meaſure of Law Obedience Acceptable: not that the Law is Altered in its Perfection; for Perfection in Faith is ſtill required, and Perfection in Patience. *Let Patience have its Perfect Work:* but the Work is made up between the Spirit and the Son: the Defects in Meaſure, Manner, or Circumſtances, are Forgiven, if it be the Sprits Work. I may add here, Repentance, becauſe Perpetuity was one of the Meaſures of former Obedience, and Repentance Comprehends the whole Duty of the Law; but it only Implies an Interruption, that our Obedience has been for a conſiderable Time ſtopt; it is to be wiſe after Folly, and to be Obedient after Rebellion. The Chief Circumſtance it differs in from former

former Obedience, is a leavihg off to do Ill; ſo Repentance muſt be Obendience to the ſame Law was Broken.

8. The Goſpel adds many New Objects to the Duties of the Law: By the Law we were to have no Gods for our God but one; Now we are alſo to have No Mediator but one. *There is but one God, and one Mediator between God and Men*; ſo that Commandment, *Thou ſhalt have no other Gods before me*, ſays alſo, *Thou ſhalt have no other Mediator*: The Apoſtle *Paul* ſays, *There are many called Gods, and called Lords; but to us there is but One God, and One Lord.* We are to love our Brethren by the Law of Nature, but Now we are to ſympathize with them, from that Change that is made in Nature by Sin; *Bear ye one anothers burdens, and ſo fulfill the Law of Chriſt.* The Angels have now new Objects of their Duty ſince the Fall, for they ſerve the Mediator, they protect and defend his Church: We were to truſt in a Righteouſneſs of our Own for Life by the firſt Law, but the Righteouſneſs of another is a New Object the Goſpel brings in.

9. There are many poſitive Precepts added to the Law by the Goſpel: The Law of Nature is ſo large, as to comprehend all Duty under this Axiom, That we are to do whatſoever God enjoyns, or reveals; but beſide, it has ſubdivided Axioms in particular, to which all Kind of Duties are ſpecifically reducible: The Fourth Command doth now as well require the Obſervation of the Firſt day of the Week, as it did formerly of the Seventh; for the Injunction and the Bleſſing are both annexed to the *Sabbath*, not the *ſeventh*; and the *Jews* themſelves reduce all the Sacred Time to it. The Second Command doth Now comprehend all poſitive Ordinances under the Goſpel, Baptiſm, Lords Supper, Miniſtry, Church Order, and all other external Worſhip; they are as juſtly reducible to that Command as Circumciſion, Sacrifices and Legal Waſhings were. Mr. *Baxter* ſays acutely, "That the Law of Nature is what "a reaſonable Nature obſerves to be due from that Relation "that is between Men and God, or Men and Men; *Mutatâ* "*Naturâ, mutatur Lex Naturæ.* To Love our Enemies, to be Charitable to the Poor, to Repent of our Offences, had been Paradoxical Duties to a ſinleſs Man; but now they are plain Duties of the Law of Nature.

10. From theſe very Circumſtances, the Goſpel brings a

greater clearneſs and particularneſs to the Duties of the Law, than the Law it ſelf ſince the Fall. The Bleſſed Trinity, that great Myſtery, which is the adequate Object of our Worſhip, is more manifeſted by the Goſpel, than ever the Law could have done; the Example of Chriſt fulfilling all the Law before the Eyes of Men, has not only caſt an Honour, but a luſtre upon it, as it never had before; the formal Reaſons of Duties were never ſo diſcovered as they are by the Goſpel, beſides thoſe Comments that in the Goſpel he and his Apoſtles have made of it.

11. The Goſpel has yet a greater Influence upon the Law, in removing of it's rigorous way of exacting Obedience of Fallen Man, it has a Coercive Irritating and Condemning Power upon them. Firſt, A Coercive, becauſe by the Terror of its Threatnings it Commands what Man abhorrs, and when the poor Sinner obeys, he doth it as a Brute, for fear of blows, 1 *Tim.* 1. 9. *The Law is not made for a righteous man, but for the lawleſs and diſobedient*, &c. The Quietiſts ſay, that properly the Name of a Law ariſes from the Contention and War between Man's Inclinations and Duties; but when the Law is Writ in our Minds, and becomes our Delight, it is a Goſpel, nót a Law: however, when the Goſpel brings in Light and Strength, it becomes a very eaſie Yoke. The Law of the Spirit encreaſes it's ſtrength, and the Law of the Members decay and dye: We obey by a kind of perſwaſion, God's Efficacy is ſo gentle upon the Soul, *Galat.* 5. 8. *This perſwaſion cometh not of him that calleth you.* Secondly, It has an irritative, or Pollutive Power: It's an Old Proverb, *Nitimur in vetitum:* Our deſire encreaſes by being forbid; Sins taking occaſion by the *Commandment*, *wrought in me all manner of Concupiſcence*; *for without the Law ſin was dead.* Some think that Swearing, Prophaning the Name of God, and Adultery, ariſes chiefly from this Natural Contradiction in us to the Nature of God; if Perſons thought them no Sins, they would never ſo much delight in them. Thirdly, It has a Condemning Power, 2 *Cor.* 3. 9. it's called *a killing Letter.* The Goſpel is a City of Refuge; *There is no Condemnation to them that are in Chriſt Jeſus*, who has ſatisfied the Law for all intereſted in him: This is a Newneſs, altering the Law from what it was to Man ſinful, not ſinleſs.

12. The Law, which of it ſelf is the Spring of Terrors, *for the*

the ſtrength of Sin is the Law, becomes a Handmaid to Conſolation in and thrô the Goſpel; partly by its diſcovering to us, that Chriſt has fulfilled the Law for us; this is the Marrow of the Goſpel, and by it the Law of Works is turned into a Law of Faith: Partly as it is an inſtrument to intereſt us into the Goſpel; partly as the Law fulfill'd or ſatisfy'd by Chriſt, is ſeen by Faith. By the Law we have the Knowledge of Sin, *James* 1. 24. That's a Glaſs to ſee our ſelves in, 2 *Cor.* 3. 18. The Goſpel is a Glaſs to ſee Chriſt in; the more vile and horrible the Looks of the one appears, the more aimiable appears the other. The Law is a Judge, *Rom.* 7. 9. to kill the Man by Sentence, and to revive Sin. Man by Nature and Satan's deceitfulneſs is very ſecure, and a great Self-flatterer; but if the Spirit of the Goſpel drive the Law, it makes a Man conclude all the Threatnings on himſelf, and bring him under a Spirit of Bondage: He cries, I am accurſed, I poſſeſs the Sins of my Youth; my Sin is ever before me, I am undone. So the Goſpel Spirit takes the killing Letter of the Law, and rouſes him out of his Lethargy, it makes a Man weary and heavy laden; it makes People a People prepared for the Lord, for then he begins to ſee what he thought Righteouſneſs, Guilt, and what he thought Gain, Loſs.

13. The Goſpel Spirit makes a Bridle of the Law to reſtrain Sin. The Wicked cry, *Let us caſt off theſe Cords from our Neck*; but when the Spirit comes, *a little Child may lead them.* By this Law reſtraining Grace Works; Men are perſwaded to forbear Evil by the Lords Terrors; what would become of either the Goſpel or the Church, if it were not for this Uſe of the Law? Farther, the Law is a *Rule* for directing Evangelized perſons how to live, and it is a *Pattern* from which the Spirit tranſcribes a Copy into the Heart of Man: It is a Mean of Converſion; *The Law of the Lord is perfect, converting the Soul.* The Goſpel is much honoured when the Saints walk orderly, according to this Rule.

The Second Enquiry is, about their Opinion whom the Apoſtle here oppoſes, *viz.* What a Chriſtianiz'd *Phariſee* is? For *Act.* 15. 5. ſuch they were. I do not ſay they were the *only*, but the *principal* party he oppoſes; how far their Faith and Profeſſion reach'd, and wherein that Error did conſiſt, is next to be conſidered. We find they were of two Kinds:

Some

Some that did oppoſe the Moſaical Law to the Goſpel, as the Unbelieving Phariſees: Or the Natural Law, as the Pagan Philoſophers. The one did overvalue Ceremony, the other Morality. We find the Apoſtle often diſputing againſt both; againſt the former, *Rom.* 9. 3. *Philip.* 3. 1. *Gal.* 3. 5. againſt the latter, 1 *Cor.* 1. 23. *Coloſſ.* 2. *Acts* 17. 19. The former Party did compoſe the Law with the Goſpel: Acts 15. 5. *Certain of the Phariſees who believed, ſaid, it was needfull to Circumciſe 'em:* Gal. 2. 21. *If righteouſneſs be by the Law, Chriſt dyed in vain*; this Argument would have been of little ſtrength againſt the *Phariſees* who crucifi'd him, and thought he dy'd a Malefactor, but of great Influence againſt them who mixed *Moſes* and Chriſt, Law and Goſpel, and expected Salvation from their mutual Concurſe. The latter denyed the reality of *Jeſus* his Satisfaction and Righteouſneſs, but theſe did deny the Fulneſs of it; they would eak, or add to it; and except it were the Church of *Theſſalonica*, we find by *Paul*'s Epiſtles, that there was not any Church, but what was moleſted and partly corrupted by this Error: In the Epiſtles to *Corinth*, the Apoſtle calls them *falſe Apoſtles, deceitful Workers, transforming themſelves into the Apoſtles of Chriſt*, 2 Cor. 11. 13. In the Epiſtle to the *Galat.* he calls it *another Goſpel*, by which they were *Bewitched.* We find the Church of *Epheſus* is Forewarned of ſuch, *Acts* 20. 30. And in the Book of the *Revelation* they are Charged of *Falling from their Firſt Love*; yet it is Doubtful whether that came by this Error, or not; For Chriſt Appoves of her Orthodoxy, ſaying, She had *tried them which ſaid they were Apoſtles, and found them liars*; ſhe was moleſted with them, not corrupted. From the Third of *Philippians*, we find that Church was corrupted by 'em; for he calls ſuch Teachers *Dogs, evil Workers, the Conciſion*; and from his own Experience tells 'em he was once ſuch an one that *truſted in the Fleſh*, but now *ſolely in Chriſt* and his Righteouſneſs. It is againſt both theſe Parties that the Apoſtle here diſputes, but principally againſt theſe latter ſort, as we may ſee by the ſtate of the Queſtion, *Ver.* 28. *Juſtified by Faith without the deeds of the Law.* His Diſputes with the former were of another Kind, *viz.* To convince the Gentiles that Chriſt was *the* and *the only* Mediator, againſt the *Jews*; that Jeſus was the Promiſed *Meſſias:* But here the Queſtion is, If we be juſtified by Faith mixt with the Deeds of the Law,

Law, or without it? And therefore we may conclude, That whatever Truth the unconverted Phariſees held, theſe Converts much more held; and that they did not plead theſe Works of the Law intentionally to exclude Chriſt or his Righteouſneſs, whom they had embraced.

Partly from the Scripture, and partly from their own Writings, I find this Account of their Doctrine of the Law. (1.) They were very zealous and laborious in all External Worſhip; they kept the Sabbath to a height of Superſtition; and their Prayers were very long, *Matt.* 23. 14. (2.) In Juſtice between Man and Man, they were ſo exact, as to *tythe Mint, Anniſe and Cummin.* (3.) And tho Chriſt in every thing blames them for Hypocriſie, yet he owns their Charity, and Alms; but their Hypocriſie was more in Practice than Profeſſion: For (4.) In *Mat.* 22. 37. they owned *Love to God* and *their Neighbour*, with all their *Heart, Soul* and *Mind*, to be the *firſt and great* Commandment: Which includes a (5th) That Sincerity was in great value with them, as *Sephar Ikkarim*, והעקר כוונת הלב, God has greateſt reſpect to the Intention of the Heart; as *David* ſays, *Create in me a clean Heart:* So the Lawyer, *Luk.* 10. 28. *Sir, thou haſt anſwered right*; and St. *Paul*, Act. 23. 1. —*lived in all good Conſcience.* (6.) Their own Writings ſpeak much of the Excellency and Vertue of Faith; the Author of *Nitzakon* ſays, "He that believes not as he ought, his Cir-"cumciſion makes him not a Jew; but he that believes as he "ought, he is a Jew. And in *Michlaz Jophi*, "*Abram* ſaid to "be the Father of all Men that followed him in his Faith: The *Talmud* ſays, "When *Abram* was Father of the *Syrians* "only, he was called *Abram*, but when he ſhall be the Fa-"ther of all the World, he is called *Abraham.* The former *Nitzakon* ſays, "Faith conſiſts not in Circumciſion, but in the "Heart. And the Author of *Sepher Ikkarim* ſays, "Faith is "the Cauſe of Bleſſedneſs, and therefore of Life Eternal: And again in the ſame, 1 *Lib.* and 21 *Chap.* "*Abraham* is "praiſed for his Faith, as the Scripture ſays, *Abraham believ-*"*ed God, and 'twas imputed to him for Righteouſneſs.* And *Mat.* 23. they were accuſed by Chriſt for neglecting *Judgment, Mercy and Faith:* It was their practical Omiſſion was reprehended, not their Ignorance; for theſe are called *the weightier Matters of the Law.* Since they who did not own Chriſt, ſpeak ſo much

much of the Commendation of Faith in Gods Mercy, for that was the Object of their Faith, as we may ſee from *Sepher Ikkarim*, on thoſe words in *Daniel* 9. 18. *Not for our Righteouſneſs, but thy great Mercy*: "The Mercies of the Bleſſed God "are upon all his Creatures from pure Grace, not Merit; for which the Author further cites *Job* thus: *Who hath given to me, that it may be repayed?* Much more muſt we conceive them to ſay of Faith, and Faith in Chriſt, who own Chriſt for their only propitiatory Sacrifice and Saviour; and ſuch were they againſt whom *Paul* diſputes: And tho the others believed not Jeſus to be the *Meſſias*, yet they believed the *Meſſias* to be the Redeemer from Death and Hell by the Merit of his Sufferings, as may be ſeen at large in *Raymundus Pugio Fidei*, *Joſ. Voiſin. Theologia Judaica*, *Porchet*, *Galatinus*, *Pferferus*, and their own *Midraſhes*, on the Prophetical Texts of the *Meſſias*. (7.) They highly praiſe the Confeſſion of Sin; their Writers on *Iſaiah* 45. 22. *Unto Me every Knee ſhall bow, and every Tongue confeſs*, ſay, That a four-fold Confeſſion is to be made to God: A Confeſſion with the *Mouth*, a Confeſſion in *Works*, a Confeſſion with the *Heart*, and with *all* together; and they call the 100 Pſalm, *Mizmor Letodah*, a *Pſalm of Confeſſion*. *Bereſhet Ketannah* ſays, "They who overcome their Luſts, and confeſs "their Deeds, are worthy of the Future Age; but he that "confeſſes not, is Curſed as *Cain*, who denyed and hid his "Sin; but *Achan*, *Joſh.* 7. 29. tho he was troubled in this "World, he was not in the other, becauſe he confeſſed his "Sin: From which they gathered a Neceſſity of *particular Confeſſion*. And in the Concluſion of *Reſchet Chocme*, "All that "dye let them Confeſs; if they cannot, let them ſay, Let "my Death be an Expiation of my Crimes. They own, we may ſee, not only a *Confeſſion*, but joyn'd with *Forſaking*, a Mortification of יצר הרע, Original Luſt, that begins as they ſay in our firſt Formation. (8.) Repentance is a Duty of great Eſteem: *Midraſh Shirhaſhirim*: 5. 2. *Open to me, my Siſter, my Love*, ſays thus: "Open to me one Crevice of Repen-"tance, and I will open the wide Gates of Glory to thee: "*Pſal.* 46. 10. *Be ſtill and know that I am God*; that is, Ceaſe "to do evil, and let thy Repentance be but as the Twinkling "of an Eye, and thou ſhalt know me; if *Iſrael* could but re-"pent one day, they would be immediately redeemed, and the

"Son

"Son of *David* would come. On *Zach.* 9. 1? *The Burden of* "*the Word of the Lord in the Land of Hadrach.* It's askt what's "*Hadrach?* And anſwer'd, It is the *Meſſias*, who is to bring "all the World to the Face of God by Repentance; for הַ "ſignifies *who*, and דרך the *Way*, or *to lead*; he leads by the "Way of Repentance. Others thus: דר ſignifies *ſharp*, and דך "*tender*; for the Lord is bitter to the Impenitent, but tender "and Mercifull to the Penitent. The *Talmud* on *Pſal.* 25. 8. *Therefore will he teach ſinners in the way*; that is, the *way* of *Repentance*; for *pœna peccatoris eſt pœnitentia*; about which there is a hard Expreſſion of theirs on the 14th of *Hoſea:* That they ſay, "In two things the *Mercy of God exceeds man:* One is, He "will be pleaſed with Words, ſo not Man: Another is, "when All have offended, he is reconciled with the Repen-"tance of One. So that all Chriſts Sufferings by them are called Repentance: *Lam.* 3. 43. *v.* The *Midraſh Tillim* ſays, "The Gates of Prayer are ſometimes ſhut, but the Gates of Re-"pentance never: Repentance is like the Sea, that any at any "time may go in to waſh; Prayers are only heard in an *ac-*"*ceptable time*, but Repentance *at all times.* And on *Pſal.* 37. 3. *Truſt in the Lord and do good*, it's ſaid, "There is *no good* "in this World but Repentance. *Reſſet Cochme* contains twen-ty two penitential Canons, and concludes, "Let every one "ſearch himſelf every day, that if he hath offended he may "ſpeedily repent, and implore Gods Mercy with a contrite "Heart: פרק נעיר. And *Maimonides* has wrote a Book of *Repentance.*

There are two *Objections* lye againſt the Doctrine of the *Phariſees* being of ſo comprehenſive and Spiritual a Nature. (1.) Chriſts Sermons about them, *Mat.* 5. & 23. (2.) Their own Writings, as *Maimonides* of the *Miſhnah*: "He that obſerves "any one Precept, it ſhall be well with him, and his Days "ſhall be Prolonged, and he ſhall Poſſeſs the Earth: That is, "ſaith *Maimon.* by the Addition of this Work to his other "Works, his good Works over-weigh his evil, and his Merits "Proponderate his Demerits. *M. Smith* in his Select Diſcourſes obſerves theſe Defects in their Righteouſneſs, and their Notion of it. (1.) That the Law was meerly a Dead Letter without 'em. (2.) Their Free-will was a Self-ſufficiency within 'em to be a Foundation of Merit. (3.) They might pick out par-

ticular Precepts for their Obſervation, with Neglect of the others. For tho' they have an Axiom, that it is not Lawfull to Skip over Precepts, yet they expounded it thus: A Man is not to leave the Obſervation of one Precept, to go and obſerve another; yet they have another Canon, *Mizbatorah Mirbe Hajim*, He *that Multiplies the Law, multiplies Life:* Theſe things ſeem to Derogate from the Jewiſh Notion of their Works, rendring it Partial, External, Conſtrained, and Artificial; but theſe following Conſiderations may help to reconcile the former Poſition with the Objections. (1.) Chriſt aſſerts of 'em, *Mat.* 23. That their Opinion was better than their Practice, *Ver.* 4. *They bind heavy Burdens on Mens ſhoulders, but they won't move 'em with one of their Fingers:* And on the 3d *Ver.* he ſeems to allow of their Doctrine; *What they bid you Obſerve, that Obſerve and do, but do not ye after their Works.* (2.) They reckoned Sincerity the Meaſure of the Law, or acceptable without Perfection; therefore Chriſt tells the Young Man, *If thou wilt be Perfect*, one Perfectly Righteous: They made a great Difference between Perfection and Sincerity; theſe they called *Beninim*, *Middle-way Men*, that had Sincerity, and ſhould go to Eternal Life, either by the Preponderation of their good Works, or Repentance of their Evil: hence *Obadias de Bartanora* ſays, "Whoſoever ſhall Perform any one "of the 613 Precepts of the Law, without any worldly reſpect, "for Love of the Precept, behold this man ſhall Merit thereby "Everlaſting Life. And *R. Minach Kekannat*, "Know that the "Life of Man in the Precepts is according to his Intention; "He who obeys the Commands otherwiſe than for themſelves, "ſhall have no Reward but in this Life. So they did not lay the weight of Imperfect Obedience on particular *partial Obedience*, but on Sincerity: More Proof of it may be ſeen before on the 5th Particular, and in *Maimonides* his Explication of the Objection: For, 1. He ſays only *Bleſſed in the Earth.* 2. Others muſt be added. 3. Obſerv'd from Sincerity. (3.) The *Jews* make a great diſtinction between what the Law was in their time, and what it ſhould be in the days of the *Meſſiah. Rabbi Johannim*, who lived about *Titus* his time, cited by the *Midraſh Shir Haſhirim* ſays, "The Week in which the Son of *David* "ſhall come, the Law ſhall return to his Newneſs, and it "ſhall be renewed to *Iſrael*; as it is ſaid in *Jeremiah* 31. 31.

"A

"*A Law, that they ſhould not break,* becauſe *written in their* "*Hearts. Midraſh Kohlet* 11. 8. "Every Law which Man "learns in this Life, is Vanity, except the *Meſſias* his Law: "And 2. 1. The Reaſon is rendred, Becauſe men in this Age "Learn and Forget; in the other it ſhall be wrote in their "Hearts: And ſo their Gloſs on *Cant.* 1. 1. *Let him kiſs me with* "*the kiſſes of his Mouth*; that is, "Write it in my Heart, that "I may never forget; Teach me *Ore proprio*, with his own Mouth. *Moſes* had a *Stammering Tongue*, and *Iſaiah*, *polluted Lips*, but the *Meſſias* is the *Unſpotted Mouth of God*, his *Kiſſing* is the immediate Touching of our *Heart*, as the Loadſtone the Needle, and our *Kiſſing* him is our *Turning* to him, complying with his Voice: *Pſal.* 2. *Kiſs ye the Son. Aben Ezra* well obſerves, That *Kiſſing* there is oppos'd to *Rebellion* and Diſobedience; in the *ver.* 1, 2. he illuſtrates it with this Simile: "A King ſent to de-"ſtroy a City that rebell'd, his Son intercedes, and reconciles "them, the Citizens come with Submiſſion and Gratitude to the "King: *Go* ſays the King, *Thank my Son*, (that is, ſays the Au-"thor) *Kiſs him:* And on *Cant.* 8. 1. *O that thou wert as my Bro-*"*ther*, viz. *Incarnate*, Cloath'd with Humanity; *that ſuck'd the* "*Breaſts of my Mother*; that is, Bring forth the Law unto a nou-"riſhing Life and Vigour; *when I ſhould find thee without*, ſee thee "thus manifeſted in External Humanity and Internal Power, *I* "*would kiſs thee*; that is, obey gratefully. See more of this, on *ver.* 1. I conclude from it, if they did expect ſuch a ſpiritualiz'd Law in the days of the *Meſſias*; they, who had by the Power of his Spirit been made willing to embrace his Law, would they diſown ſuch a Truth? The Apoſtle ſays not, *Gal.* 3. 2. *Receiv'd ye the Spirit by the Works of the Law, or by the hearing of Faith?* 2 Cor. 11. 4. *If ye receive another Spirit, or hear another Goſpel:* So whatever conſtraint the Unbelieving *Jews* obey'd from, the Believing obey'd from the Spirit; nay even the Unbelievers own'd Divine Aſſiſtance, *Luk.* 18. 11, 12. *I thank thee*, &c. *Aug.* He proudly ſaid "He was Righteous, tho' he "own'd God the giver of it: Hear this O ye that are worſe "than *Phariſees*, who ſay God made you *Men*, but you your "ſelves *Righteous. Greg.* He rightly thank'd God for the good he had from him. "*Stella*, there is a Triple Pride, The firſt "denies Gods Gift, The ſecond owns him, but thorough Me-"rit; The third, as this *Phariſee*, glories in it. He diſputes

againſt the abuſe of the Law, perform'd and obey'd by that Spirit they had receiv'd: *The Law is good, if a Man uſe it lawfully.* So there is a great difference both between the Perſons and the State of the Queſtion, from that in *Math.* 5. they were meer *Phariſees*, here *Chriſtians* too. 2. The Queſtion was about the Perfection and Extent of the Law; here it is about its *uſe* and the *Merit* or Worth of its Obedience, ſuppoſing the other Error rectifi'd, which was more Practical than Speculative: for according to *Mat.* 5. 23. that Sacrifice will not be acceptable, when we are at Enmity with our Brothers: on *Lev.* 5. 5. They ſay, *Sacrifice* will not expiate without *Confeſſion* and *Repentance*; and according to *ver.* 28. the *Talm.* ſays, *He that looks on a Woman* with Intention, is, כאילו בא עליה as he that *had gone in unto her*; and according to 29. One had better have their *Belly cleav'd* than go to Hell whole: And according to 34. *Maim.* It is a great good, that a Man *ſwear not at all:* And according to 39. If one call thee Aſs, ſuffer him to put a Saddle on thee too; and according to 44. *Maim.* ſays, *David* was excellently inſtructed with Virtue, when he ſaid, *Pſal.* 7. *I have deliver'd him that without Cauſe is mine Enemy:* For the Law ſays, *Thou ſhalt not Avenge*, Lev. 29. 18. and *Mat.* 6. 1. *R. Jann.* ſaid, When he ſaw a Man giving Alms publickly, *You had better give none than ſo*; and *ver.* 34. He that has Bread in his Basket, and ſays, What ſhall I eat for to Morrow, is a Man of little Faith. *Joſ. de Voiſin.* has more of this kind; but it is certain, the Law was corrupted by their Traditions; but this Error here was about its uſe. 4. As to *Free-will*, I do not find that they ſay ſo much as the *Armin.* for *Maim.* ſays, that God can do with the Will of Man what he pleaſes; but he rather chooſes the long and tedious way of Means, than work ſuch a Miracle; as he rather led the People thorough the Wilderneſs to *Canaan*, than the ſhorteſt way by the *Philiſtines*. There are three things more, that are conſiderable to help us to the Jewiſh Sentiments in this concern. (1.) Their owning Univerſal and *Original Guilt*. (2.) Their denying their own works to be of *ſufficient Merit*, without reſpect to Divine Mercy, and the Office of the *Meſſias*, when he comes: And (3.) Their great *Encomiums* of it. As to the firſt, Thus the *Talmud* from *Beracot*: When *Adam* ſinn'd, the whole World ſinn'd, for he was its Perfection; therefore the World loſt

its

its Perfection: This can be ſaid of none of his Poſterity; as to the firſt and laſt, *Raym.* 175. *Rab. Joſc. Gabl.* ſays, *Adam* tranſgreſs'd one Negative Precept, and behold how many Deaths on all Generations, certainly the Merits of the King *Meſſias* doth over-ballance; much more ſhall he juſtifie all Generations, ſince the *Iniquity of all met upon him.* As to the ſecond, the Author of *Nove Schalam*, ſays, on *Exod.* 33. 19. *I will have Mercy on whom I will*, Worthy or Unworthy; and *Ikkarim*, on *Dan.* 9. 18. *Not for our Righteouſneſs, but for thy great Mercies:* The Mercies of the Bleſſed God are poured out on all Creatures, not for their Merits, but of Pure Grace; for *who hath given to him, that it may be repaid?* But a ſubordinate Merit they own'd generally for Temporal Things. The *Talmud* has a ſaying, That the Camp of *Iſrael* was extended the ſpace of three Leagues; which the Author of *Caphtor Uphera* explains thus: He ſaw the *Power of this Nation*, (viz. *Baalim*) (*Numb.* 23. 9.) Conſiſting in theſe three things, their *Strength*, their *Multitude*, and their *Merit*, with the Merit of their Fathers, *from the Top of the Rocks*, that is, the Merit of the Patriarchs. *Who can count the Duſt of Jacobs?* That is, their Multitude, and their Power in it; *Let me dye the Death of the Righteous*; there is their own Merit, which he would have ſhared of: Another of its ſayings, *He pluckt up the Mountain*, which contained three Leagues; it's thus explained: As the Thought of *Og*, who ſaid, Since this Nation has not Power with its Multitude to poſſeſs three Leagues, but by the Merit of their Fathers; and now I have got the Merit of *Abraham* from them, therefore I may drive 'em from this Mount, and uſe it againſt 'em. By *Mountain* is meant the *Patriarchs*, Iſa. 55. 1. *Look unto the Rock whence ye are hewn, look unto Abraham your Father.* A third ſaying, But God brought the Ants who pierced through the Mountain, that is, the *Iſraelites*, whoſe Strength is in their Tongue, Locuſts-like, for by their Prayers, the Merit of *Abraham* ſtood by 'em, and did not help *Og*. And elſewhere, *Moſes* in his Prayer needed the Merit of all the Patriarchs, and the Merit of the Tribes, and his own Merit. But a ſubordinate Merit they allow in Eternals: In *Raym.* 469. *Bereſhit Rabba* is cited thus: *Jacob* was very afraid, becauſe no Man can be ſecure till Death; and thô *David* knew there was a Reward for the Juſt, and that he was Holy, yet his Sin might prevent his Merit; and

that

that all the Promiſes are Conditional, tho' the Condition be not expreſs'd; there was a perpetual Prieſthood promis'd to *Phinehas*, but that was meant if they did not backſlide. So on *Zach.* 1. 12. There is an abſolute Promiſe of the *Meſſia*, but at the cloſe of the Chapter, its added, *This ſhall come to paſs, if ye will Diligently obey the Voice of your God:* And thus they explain, *Jer.* 33. 17. A Promiſe of a *Perpetual Throne to Davids Seed*, and an *Altar* to *Aarons*; the Condition was not fulfill'd, and that Repentance is the greateſt Condition: God will get the Angels to abſolve him from his Oath, if People repent, and yet they cannot repent of themſelves; For on *Iſa.* 64. 7. they Paraphraſe thus: "There is none of the Callers on thee, "that is able to raiſe himſelf up againſt the Figment of his "own Heart: (that is, Original Sin,) *That he may take hold* "*of thee*, that thou ſhould'ſt not ſend him to Hell; (here Merit diminiſh'd): They believe all goes to Hell, *Abraham* and all the Prophets, tho' they think ſome of them like a Salamander in the Fire; no Merit can deliver from thence but the *Meſſias*. Says *R. Jamai*, If I ſhould ſuffer to be cruſh'd between a Door and its Threſhold, it would not prevail to free me from Death. *R. Juda R.* If my Tongue ſhould be bruis'd by the Hinge of a Door, I could not eſcape Hell. They aſcribe that only to the *Meſſiah*; they ſay the Lord told *Adam* when he made him, he muſt be very careful of Sinning, for the World, the Creation would be ruin'd by it; and none could repair it; the Juſt one, *Meſſiah*, muſt ſuffer by it; they fain two ſtrange Conferences, one between God and Satan, that Satan ſeeing a Glorious Light under the Throne of God, ask'd whoſe it was? *R.* The *Meſſiah* and his Generation. *Satan.* Permit me, and I will deſtroy it? *R. God.* Againſt him thou cannot prevail. *Sat.* Let me, I can. *R.* That Attempt will deſtroy thee out of the World, when none of them ſhall be deſtroy'd. The ſecond Conference did on the back of this, preſently begin between *God* and the *Meſſias*. *God* thus: O *Meſſiah*, my Juſt One, theſe who are now in Secret and hid with thee by their Sins, ſhall bring thee into a grievous Age, for thy Eyes ſhall ſee no Light, thy Ears ſhall hear great Reproach, thy Tongue ſhall cleave to the Roof of thy Mouth, and thy Skin to thy Bones, and thou ſhalt be conſumed and waſted through Grief and Sorrow: Wilt thou undertake theſe things?

if

if thou doſt it, it is well; if not, I will drive them from my Preſence. The *Meſſiah* anſwered him, Lord of the World, for this I am Glad, and I undertake all theſe Tribulations, on this Condition, that in my day thou ſhalt raiſe the Dead, even all who have died from the firſt *Adam* until now; and all thoſe that ſhall be Created, and ſhall ſave them, *&c.* The Concluſion I draw from this large Narrative is, That no part of Evangelical Obedience is here wanting, Faith and Repentance, the influence of the Spirit, Jeſus a Lawgiver, and Principal Meriter, Sincerity an acceptable Meaſure, *&c.* And ſuppoſe them not all of a Mind, yet Charity will ever make us conclude, the Believers to be of the beſt Mind among them. And the Error here oppos'd in this Church at *Rome*, by the Apoſtle, is the ſame that now in the Church of *Rome* is oppos'd by the Proteſtants, 2 *Theſ.* 2. 7. *This was that wherein the Myſtery of Iniquity did already Work*; the Doctrine of Merit was already begun, and no other Error can be found to have ſuch a fair appearance; when the Apoſtle wrote to the *Theſſalonians*, the Church at *Theſſalonica* was free of the Error, and ſhe of all the Churches only was; and may be therefore the Myſtery of it was reveal'd to them. Mr. *Squire* of *Shore-ditch* ſays on this Epiſtle to the *Theſſalonians*, "That the placing of "Faith between Mercy and Merits, is like the Infant between "the two Mothers; if divided it muſt be deſtroyed: Its like "the Pale Horſe, Death ſits on it, and Hell follows; it is a "damnable Aſſertion without peradventure, and a *Bellarmine* "after his long Diſpute for Merits, concludes, that it is moſt "ſafe to truſt in Mercy alone. And what way *Rome* had her firſt beginning by, that way ſhe is moſt likely to attempt her Reſtauration; and by oppoſing Merit, our firſt Reformation began, which has this for its Glory, its a Reſtauration of Chriſtianity to its Primitive Purity; and while we preſerve this Doctrine, ſhe will never corrupt or ſtain our Souls, however ſhe may prevail to oppreſs our Bodies. But it is to be lamented, that ſo many bearing the Name of Proteſtants, are ſo deeply tinctur'd with this Doctrine of *Opera Tincta*, Works Meriting becauſe tinctur'd with Chriſts Merits.

The Third Enquiry, ſhall be a more cloſe Examination of the Extenſiveneſs and Comprehenſiveneſs of *this Law of Works*, that is excluded from being the Rule or Law of our Juſtification:

Becauſe

Becauſe *boaſting would not be excluded from us by it*, if juſtified by it; and on the moſt ſincere Scrutiny I can make, I find all Laws, and all Works, as perform'd by us, are excluded; the Arguments for Proof of it I ſhall reduce to theſe five Heads. 1. The Nature of a Law in general is excluded. 2. The Natural Law is. 3. The Moral Law is. 4. The Moſaical Law is: And 5. The Evangelical, and our Evangelical Obedience to it, is excluded.

(1.) The Nature of a Law in General is; for every Law is a Law of Works, and a *Law of Works* is excluded: תורות a *Law*, ſignifies either in general *Doctrine*, as *Iſa.* 2. 3. *Out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem.* Joh. 10. 34. *Is it not written in your Law, I ſaid ye are Gods?* That is no Precept: See *Joh.* 15. 25. *Gal.* 4. 21. Or it is taken properly, and then it ſignifies a *Doctrine of Works*; hence *Works* and *Law* are reciprocal: *without Law*, Rom. 3. 21. is the ſame with 4. 6. *without Works.* We are juſtified, not only without the *Law of Works*, but by a *Righteouſneſs* without the *Law:* Gal. 3. 21. *If there had been a Law given, which could have given Life, verily Righteouſneſs ſhould have been by the Law: Works* is no Diſtinctive Addition, as Dr. *Tuck.* of *Cambridge* ſays, but Explicative, *Rom.* 2. 13. *The doers of the Law ſhall be juſtifi'd*; to do the *Law* and *Works*, are the ſame in the Apoſtles ſtyle, they are of ſo nigh kindred; he adds it, to tell us what he means by *Righteouſneſs of the Law, viz.* Works Commanded by, and Conform to the Law; the whole Conſtituent parts of the Deſcription of a Law manifeſts this, firſt its generical Nature; its a juſt Act of a Superiors Will. We call *Statutes* or Laws *Acts of Parliament*, its their Will what the Subject ſhould do: *Pſal.* 33. 8. *He commanded and it ſtood faſt.* Pſal. 143. *Teach me to do thy Will*; and in the Lords Prayer, *Thy Will be done.*

(2.) The Author of a Law is the moſt Supream Power, Dominative Power, as the Maſter over the Servant, the Father, Husband, Tutor, *&c.* Juridical Power is not: Judges are but Adminiſtrators, Applyers of the Law to particular Caſes and Perſons; they are *Juſſa Populi rogante Magiſtratu*, the Peoples Commands ratified by the Supream Magiſtrate. It's very diminutive Engliſh of *Juſſa*, when it's called *Votes*, that is only Wiſhes; the old *Saxon* word is *Lowe*, Conſent, becauſe a Covenant

venant between Prince and People is the Spring of Laws. But why all this Authority? The Command needs it, it's to Work; hard Work is required, and we need Awe to put us on; hence *Exod.* 19. & 20. God ſets an Emblem of his Power and Authority before his Law.

(3.) The Effects are, (1.) Obligation. (2.) Command and Prohibition. (3.) Puniſhment, or Impunity by permiſſion; but all terminate in Works: And tho' the Mediatorial Law, which was the moſt ſevere Penal Law that ever was, Sufferings being the great Duty, yet the Fruit of it is called *Work*, and *Doing*: *I come to do thy Will, and to work the Work of his Father.*

(4.) The Subjects of the Law, are by way of Eminency call'd *Subjects*, Rom. 3. 19. *They that are under the Law*, are call'd ſo from its Energy and working Efficacy in them: And therefore, tho' only a rational Creature *is a doer of a Law*, mov'd reaſonably by Fear or Hope, yet the Efficacy occaſions Metaphors in mute Creatures, *Job* 38. *Haſt thou commanded the Morning ſince thy Day?* and our Inclinations to Wickedneſs are call'd the *Law of the Members*; and Rules of Art are call'd *Laws*; *Cuſtom*, which is a Habit of working, is call'd *a Law.*

(5.) The Matter or Object is *Work*, ſomething to be done: *Th. A.* A Law is a Rule directing our Acts, what is to be done, and what not: And again, It's Divine Wiſdom as directive of all our Acts and Motions. *Biel.* It's a ſign of Right Reaſon, dictating what we are obliged to do, and what not.

(6.) The Properties are, *Rom.* 7. 12. *Holy, Juſt and Good:* (1.) Holy, from the Matter; it diſtinguiſhes between Holy Actions and the Vile ones. (2.) Juſt, from the Manner, not to give Laws where not Subjects, or where they neither Protect nor can Puniſh: The Law-giver muſt be able to *Save or Deſtroy* what he gives Laws to, *Jam.* 4. therefore it's ridiculous for Man to give Laws to a Spirit, or Conſcience in Matters religious; and where he has Power he muſt diſtribute Burdens and Works by Proportion, according to Ability; to bring one part of a Nation under Penal Laws, and another under Priviledges, is not an equal diſtribution, except when Offenders or highly meriting; *Mat.* 23. It was a great ſin in the *Phariſees* to *bind Burdens on others* they touch'd not themſelves. (3.) Good: *Salus Populi ſuprema Lex: Plato* ſays a Law is a Manner of Governing by fit Means, to the beſt End. No Priviledges

viledges, that is, *Privæ Leges*, ought to be granted without this Proſpect: *Knowledge of Sin, and Wrath*, are the Conſequents of Divine Law; but neither End nor Fruit of them, but of the Tranſgreſſors. (4.) Publickly Proclaim'd. (5.) Firmly ratified by Sanction; Laws are made that the Innocent may be ſafe among the Wicked, that the Wicked's Boldneſs may be bridled; the Law is not for a righteous Man.

(7.) There is no kind of Law but what requires *Works* as its Object; the Negative forbids Works; the irritating make void Works; according to the kind of Works they are diſtinguiſh'd: Natural, of Nations; Civil, Canonical, Priviledges, Pœnal, Cuſtoms, Counſels, Moral, Judicial, Ceremonial, Evangelical, and conſequently the *Law of Faith* is not meant the Law requiring Faith, for then it would be a Law of Works; for *Joh. 6. 29. To believe is to work the work of God:* Gal. 5. 6. *Faith works by Love*; and the *Phariſees* even before Converſion, as is before prov'd, own'd Faith as a moſt acceptable Work to God; ſo there would neither be fit diſtinguiſhing Terms of the oppoſite Propoſitions, nor any Refutation of the Apoſtle's Adverſaries by this Senſe of it: it muſt therefore either be taken *largely*, for the *Doctrine of Faith*, that is, the Goſpel, the Object of our Faith, according to the Cloud of Proteſtant Commentators; or which is Materially the ſame, the *Law*, that is the Object of our Faith, and as ſuch he had been before deſcribing the Righteouſneſs we are Sav'd by, and Juſtifi'd by, to be a Righteouſneſs, *Rom.* 1. 17. & 3. 22. *Reveal'd to Faith*, to be believ'd in; now this Righteouſneſs muſt have a Law, which is the Mediatorial Law, as the other is the Mediator's Righteouſneſs; He was *made under the Law*, to *redeem* us from under it: *Gal.* 4. 5. & *Mat.* 5. He came to *fulfill the Law*; we are Juſtified by his Obedience to the Law for us. So by the *Law of Faith*, is not by the Law as Directing and Commanding our Works, but by the Law as believ'd to be fulfill'd by Chriſt in our room: There can be no Pretence or ſhew of Reaſon for the other Opinion, but on this bottom, that by *Works* and *Faith* are meant different kind of Works: But then why ſhould the general term Comprehending all kind of Works be us'd for one Species? Would that be a good Diviſion, to ſay God governs the Earth not by an Animal, but by a Man? or not by a Spirit but by an Angel? and there is no ground in the Con-

text

text to take the word thus by *Synecdoche*, as ſhall next be prov'd: For there is no Divine Law under which we are, but what we may find excluded by the Apoſtles Arguments.

(1.) The *Natural Law* and its Works are excluded, *Rom.* 3. 9. *We have before proved both Jew and Gentile, that they are all under ſin*, V. 19. *All the World is guilty before God*; not from inſufficiency of the Law; for *Rom.* 2. 26. *If the Uncircumciſion keep the Righteouſneſs of the Law, ſhall not his Uncircumciſion be counted for Circumciſion?* for the Law of Nature now is the ſame with that in Innocence, only there is a Change in the Matter. Poſitive Laws do not bind *ad ſemper*, and the Negative Laws are all the ſame ſtill; the Law ſays one thing to a married Perſon, and another to an unmarried: So tho' the Law command other things to fallen Man than to innocent Man, it is not another Natural Law: All the Natural Law, *Tertullian* ſays, was broken in Eating the Forbidden Fruit; there was Theft, yea Sacriledge, in ſtealing God's *Proprium*; there was Murder of himſelf and his Poſterity; there was Coveting, there was want of Love to God, and Obedience too; yea Idolatry, to an Incarniz'd Devil, having more eſteeming and adoring Thoughts of the Devil than God: So the Matter of the Law is the ſame, and the Meaſure of it too, *viz.* what Reaſon obſerves, or may obſerve to be its Duty from Divine Providence; *Rom.* 2. 5. *The goodneſs and forbearance of God leads to Repentance*: The Author, God; the Principle, Love to God; the End, God's glory and our good, is ſtill the ſame, its Sanction is *Periſhing* and *Salvation*, Rom. 2. 12. *They that ſin without Law, periſh without Law*; and if they obſerve it, it ſhall be *Circumciſion* to them; but all are Sinners, all have broken it, their Conſcience accuſe them, they *detain the Truth in Unrighteouſneſs*, they did what they knew deſerv'd Death, *Rom.* 1. 32.

(2.) The Natural Law being excluded, all Law is excluded; for they are all reduceable to it, and conſequently it is comprehenſive of them. Mr. *Baxt.* Method. *p.* 392. *In illo tamen omnes eædem fuere virtualiter aut eminenter*: It is the Mother and Root of them all, but the further the Branches are removed from the Root, the leſſer they are, and the more inviſible, and ſtand at a greater diſtance from it. 1. Theſe are its Primitive Axioms: That good is to be choſen, and evil to be refuſed, and the greater the good is for Weight or Du-

ration, with the greater Desire and Endeavour to be pursued: That we are to do that which is becoming us, and to do as we would be done by in the like Circumstances. The second Order is more determined, to wit, God is to be worshipped by true, loving, trusting, adoring and Obedientiall Thoughts; that the Innocent is not to be Hurt, the Honest Man is to be Befriended, the Superior to be Reverenced, the Inferior to be Condescended to, and the Indigent to be Supplied, and many other Laws about Patience, Fortitude, Sobriety and Temperance. The third Order is more particular, Vices and Vertues are specified, by which Theft, Adultery, Murder, and the like, are forbid. The fourth Order is less apparent and evident, to wit, about Revenge, Fornication, Usury and Self-Murderers, in some Cases, which gives occasion to Civil and in some sence Canonical Laws also. These are two ways reduced to the Natural Law: First, because both Civil and Religious Society, and consequently Government, is constituted by this Natural Law, *Rom.* 13. 1. *There is no Power but of God, the Powers that be are ordained of God:* Their Authority is both established and limited by his, and therefore their Laws ought to be subordinate to his, which is the second Connexion: *For Rulers are not a Terror to good Works, but to the Evil.* Hence a Penal Law obliging to Sin, or to suffer, is a most unjust thing; for it is a Terror to good, yet a Conformity to the Laws of God is pretended to by all Law-givers, even under Paganism: The Moral Law is more properly this Law it self, than reductively belonging to it; for where Moral and Natural is opposed, it is in Sciences not in Laws; for what's Moral as to the Object, to wit, Praise-worthy, or Blame-worthy, Vice or Vertue, in a Mans Conversation towards God or Man, is natural as to the Principle; for what are Principles of Action in a Man, by common Gift of Knowledge, or Honest Inclinations, are natural Principles: Before the Law given to *Moses*, we may find footsteps of all the Ten Commandments, for *Abel* believed in God, which is the Duty of the first; and Sacrificed, which is the Duty of the second; and in the third Generation, when but very few Families on the Earth; and not above three, to wit, *Adam*, *Seth* and *Enos*'s, that were Worshippers, except we Charitably Hope some were Proselites of the *Cainitish* Race, publick worship was established, *for then Men began*

to

to call upon the Name of the Lord: This was Obedience both to the ſecond and third Commandment, which did ſuppoſe Obedience to the fourth, to wit, a ſanctifying ſome publickly known Time for Worſhip, whoſe Determination God by Poſitive Command had fixed, though from a natural Reaſon, to wit, the Seventh-day, in which God had reſted from the greateſt and beſt of Works he had yet done in the World: The fifth and the ſeventh Command is manifeſt in the Practice of Marriage, for therein was the Period of Subjection to Parents terminated, in leaving Father and Mother, and an *Æra* of faithfulneſs to the Wife begun, expreſs't in cleaving to her; and it is probable that laſt and crowning Duty of Childrens Subjection to their Parents, is taxed as broken by theſe *Sons of God*, who took unto themſelves Wives, according to their own Choice, *Gen.* 6. 7. The ſixth and ninth Command were both broke by *Cain*, who murdered his Brother, and then not only denied it, but denied the Knowledge of ſuch a Fact, *Gen.* 4. 8, 9. The eighth and tenth Command are thought by ſome, eſpecially the Quietiſts, to have been neither Commands, nor broken, becauſe there could be no Coveting of enlarging Property, but rather of Men, to ſhare of the common good; and Sin gave occaſion to particular Commands, though of ſuch a General Nature: But we find *Adam* guilty of both, in coveting of a Diety, and robbing God of his Property; when but one Tree was reſerved in all the World, for an acknowledgment of Gods having the Primitive Right: And we find *Gen.* 6. that the abounding Luſts of the Heart was the cauſe of the Deluge; and all Luſt is coveting. The Ordinance of Circumciſion was appointed, to be a Monument and Conviction of the Luſts of the Heart, and the Neceſſity of Mortification; the *Sweat of the Brow*, and toil of *labour*, were appointed as the means of our Maintenance; and the *Nimrodical Hunting* was a robbing men of what God had bleſſed their labour in. So we find the Moral Law in this Law of Nature.

The next Enquiry, is about the Evangelical Law, whether any Prints of that is to be found under it, yea or not; and taking the natural Law moſt properly, and as here the Apoſtle explains it in his Diſcourſe, for a Sign of Divine Will about our Duty as revealed in Nature, or by Creation and Providence, we may find footſteps of it here. (1.) For the Duties

Duties of it, here are both Faith and Repentance rendred concludable from Divine Forbearance and Goodness, *Rom.* 2. 4. *Not knowing that the Goodness of God leadeth thee to Repentance; but after thy hardness and impenitent Heart*, &c. (2.) As there are Evangelical Duties, so Evangelical Influence; *Chap.* 1. 18. *Who hold the Truth in Unrighteousness*; here was a Truth preserved alive against their Wills, and as *Gen.* 6. 3. the Spirit of the Lord was said to *strive with men*; and 1 *Pet.* 3. 20. Those Souls that are *now in Prison* had once the Spirit of Christ dealing with them, and also Evangelical Acceptance: *If the Uncircumcision keep the Righteousness of the Law, shall not his Uncircumcision be counted for Circumcision; for Circumcision is not that which is outward, in the Flesh, but in the Man whose Praise is of God*: Therefore the Law of Nature being excluded, there is an Evangelical Law excluded, which *Suarez* calls the Con-natural Law, and *Gratian* says, *Jus naturale est quod in lege & Evangelio continetur*; and Mr. *Baxter* says, It is the first Edition of the Covenant of Grace, which two ways was published to all the World. (1.) By Natural Light, discovering God Merciful in his Nature. (2.) By External Proclamation. (1.) Once to *Adam*, that there should come a Seed of the Woman, who should tread down the Head of the Serpent. (2.) In *Noah*; and (3.) In *Christ*: For altho' *none comes to the Father, but by the Son*, and there *is no other Name given under Heaven by which men might be saved*, yet it doth not follow, that particular and distinct Knowledge of the *Messiah* was absolutely Necessary; for that many Infants who were saved have not, and the Disciples who lived with Christ were doubtful about it, yea *Peter* forbid him to yield to Death, when he was very nigh to suffer for it.

The Third Law excluded, is the Moral Law, whereof the Decalogue, *qui* παντὰ δεχηταὶ, receives all things, is the Summe: To take the Moral Law according to common Sentiments, there is by it these three things added to the Natural Law. (1.) A Positive Institution with great Solemnity from Mount *Sinai*, with several Positive Determinations, that are not immediately concludable by the Light of Nature. (2.) The Spiritual Extension of the Moral Law is manifested; through Corruption much of the Law of Nature was obscur'd; as whether Fornication or Usury were Sins, or Thoughts of the Mind, before Formal Consent?

sent? or latent Inclinations to Unlawful Things? A third Edition is of Life and Authority to the Sanction, men very much Question whether a Man was liable to Eternal Death for evil Inclinations, Yea or No? but this Law is added, because of Transgression, that is, both to discover it, as the Apostle says, *Rom.* 7. *I had not known Sin*, if the Law had not informed me; so the Conviction of Sin was weak, until the renewed Sanction of the Law has made it more terrible: Sin gets many fair Colours; Covetousness gets the Name of Frugality, until the Spirit discover both the Sin, and the Curse; doubtful Duties are establish'd, weak and faint Notions reviv'd; corrupt Thoughts are corrected, the need of a Saviour more Manifested, and the Jewish State settled in a more perfect Condition than any State in the World. Now we find this Law is excluded, for *Rom.* 3. 20. *For by the Law is the Knowledge of Sin*; there is no Law discovers Sin so as the Moral: The Natural Law discovers Sin, but neither so powerfully, nor so plainly; the express Word of God discovers the Malignity of Sin, the Root and Original of Sin, and the dreadful Issue and Event of Sin, more plainly and clearly, and removes all those Fogs and Mists that created many doubts, by which we were apt to think great Sins small, small Sins none, and no Sins so hateful in the sight of God as they are. The Ceremonial Law discovers Sin but by Accident, its Primitive Intention is to represent a Cure: We only see the Malignity of the Distemper, by the Strength and Power of the Medicine; the first Edition of the Natural Law was to direct to Duty, and to prevent sinning, but the principal end of this Edition is to make Trangressors sensible of the Number, and Aggravations of their Sin, and so to be a Schoolmaster to bring to Christ. (2.) That Law is excluded that worketh Wrath, *Rom.* 4. 15. For the same Law cannot bring a Man both under the Curse, and under a Blessing; both to be a Ministration of *Death* and *Life*; the same cannot be both matter of Justification and Condemnation; and there is no Law renders a Man liable to Wrath as this doth; for being Guilty, Wrath is unavoidable by it. (3.) The particular Vices nominate from the 9*th. verse* to the 19*th.* which hinders Men from being justified by this Law, discovers this Law to be Moral, whereof they are Transgressors: The *Fear of God*, that comprehends inward spiritual Worship; not following the *Way of Peace*, that shews

want

want of Love to their Neighbour; and what can be more Spiritual than *Understanding of God*, and *Seeking of God?* and in the second Chapter, Theft, Murther, and Sacriledge, and want of Heart Circumcision, are mentioned as Reasons why they could not be justified by the Law. (4.) That Law and its Works are excluded, which is of universal Extension, *Chap.* 3. 19. *That all the World may become Guilty before God*, but that's only the Moral, which is but circumstantially distinct from the Natural. (5.) All Works that we have done are excluded, *Titus* 3. *Not by Works of Righteousness which we have done*; but all own Moral Obedience to be our Works.

(4.) The Mosaical Law is excluded: for farther Explication of this, we may find it meet with a double Acceptation, as it is a Politick or Spiritual, concerning the Soul or Civil, a Type or Antitype, for their whole State was significant: for the former, as it was their Common-wealth Law, it did comprehend Ceremonies, the Judicial Law, and the External part of the Moral, this made up their Civil Constitution, and its faults were punishable by the Magistrate: It had only Temporal Promises and Penalties, and it was twofold, either most severe, as the Common Law threatning Death, for Non-performance to a Tittle; and this did (1.) Represent the Moral Law, or (2.) It was remedial, for smaller faults; for Types must not be enlarged to have overthrown the Common-Wealth, and therefore there were no Sacrifices for Murther and Adultery, and the like, *Lev.* 20. But (2.) There was a *Chancery*, or a Remedying Law, to prevent these Penalties in many Cases, *Acts* 13. 39. If there had been in all Cases, the Order of the Common-wealth had been turn'd into Confusion: This we may see in *Heb.* 7. 8, 9, 10, Chap. This was the Ceremonial Law, *Levit.* 15. A Man for burying the Dead, was liable to perpetual Exile, which was a necessary Moral Duty, had it not been for this Relief? Now all grant this Law literally taken, is excluded from our Justification, and some lay the stress meerly here, *viz.* in the Insufficiency of the Law, as that which God never intended to justifie any Man as to Æternal concerns by; but we see on the contrary, it was the insufficiency of the Obedience that did prevent it, not the Law it self. (2.) The Mosaical Law is to be taken Spiritually, and this in Correspondence to the Type, must be twofold also: Either as a most

severe

ſevere Law, requiring Perfect, Perſonal, and Perpetual Obedience, in Thought, Word and Deed; and Threatning Death for every offence. I have proved already this Law is excluded, or 2. As a Remedy for all Tranſgreſſions and Failures, againſt that exact Law: (for the Parallel of a Remedy as to ſome offences, *Acts* 13. 39. is excepted;) and this was the Law as fulfilled by Chriſt Jeſus for us, for he it was, and his Obedience who was obedient to the Death, that was repreſented by all theſe Ceremonies that were Tipifying Remedies under the Law; he was the *City of Refuge*, he was the *Propitiating Sacrifice*, his Blood *ſprinkles both Book and People*, and only Purifies as to *Conſcience*; and this is the *Goſpel*, or *Law of Faith*, by which we are juſtified, and by which our Mouth is ſtopt as to all boaſting, we being no ways fulfillers of it. For he alone did *tread the Wine-preſs* of the Fathers Wrath, of all *the People there was none with him*; he built the Houſe, and he ought to bear the Glory; by *one Sacrifice he hath for ever perfected them that are Sanctified*: They who plead for a Remedying Law to be obey'd by us, ought to find Scriptures interpreting the Typical Remedying Law to repreſent it; but they all Terminate and End in Chriſt, and therefore the Law is remedial as ſatisfi'd or obey'd by him; the Mediatorial Law is the Remedying Law. Indeed the Quietiſts Interpret a Broken Heart and Contrite Spirit to be typifi'd by the Sacrifices, becauſe called *Sacrifices that God will not deſpiſe*; but then they deny Chriſts Sacrifice, for the Type muſt Point at one thing, elſe it would be of an uncertain ſound; other things are by Alluſion, but nothing is more plain in all the Scripture, than that he is the Antitype of all that Remedying Law. The *Armin.* Syſtem by *Limbourgh* ſays, The Dedication of our ſelves to God, as living Sacrifices, *Rom.* 12. 1. Or Alms and Charity, were repreſented by the Thankſgiving Offerings, not the expiatory Sacrifices; we muſt be Prieſts, in a juſtifi'd State, a fellow of the High-Prieſts, before we can offer acceptably: This was the *Goſpel*, and *Law of Faith*, and differ'd from ours only as ſymbols from expreſs Words; a gradual difference in Clearneſs and Obſcurity, and rendred the promis'd Seed of the Woman bruis'd, after the manner of an Expiatory Sacrifice, the Object of the Old Teſtament Faith.

(5.) The Evangelical Law and its Works, are here comprehended under the Law of Works; for the Diſtinction lies more

in the Manner of Obedience, and Acceptance of the Works, than in the Preceptive or Sanctive Nature of the Law. (1.) The Works of all Men are excluded: *by the deeds of the Law there ſhall no Fleſh be juſtified*, Rom. 3. 20. The Expreſſion ſeems to be borrowed from the 143d. *Pſalm*, *v.* 2. *Enter not into Judgment with thy Servant, for in thy ſight ſhall no Man living be juſtified.* They to whom *Paul* writes, were Saints, *Rom.* 1. 7. *Beloved of God, called to be Saints.* Galat. 1. 2, 4. They were the Churches of *Galatia* in whoſe State *Paul* enrolls himſelf, *Ver.* 4. *Who gave himſelf for our Sins: Abram* is brought in here as an Example, having his Works excluded from giving any Right to Juſtification, and *David* who was a Man according to Gods own Heart, is brought in as another Inſtance, expecting Gods imputing Righteouſneſs without Works. And indeed the Apoſtles Arguments for Juſtification without Works, would be of ſmall Strength againſt any Man, except Believers in Chriſt: *Galat.* 2. 21. *If Righteouſneſs come by the Law, then is Chriſt dead in Vain:* They who did not believe in Chriſt, would grant all his Arguments, *viz.* that Chriſt died in Vain with reſpect to that End of *Redemption of Sinners* under the Law, *Galat.* 4. 5. And not only Profeſſors of Faith, but real Saints, being ſanctified in Heart and Life, as may be ſeen by the Apoſtles anſwer to that Objection, *Rom.* 6. 1. The Objection lies thus: If Grace be glorified in pardoning of Sin, and our own Works have no Intereſt in obtaining the Right of Pardon, then our Works are uſeleſs, but our Sin uſeful; *Let's continue in Sin, that Grace may abound*, and the like, *Rom.* 3. 5. *If our Unrighteouſneſs commend the Righteouſneſs of God, how can God be Righteous in puniſhing man?* Had it been the Works of any one kind of Law, that the Apoſtle had been here excluding, the moſt proper Anſwer had been by Diſtinction of Laws and Righteouſneſs, *viz.* thô Ceremonial Works be excluded, yet Moral Obedience is requiſite; or thô the Moral Law be excluded, and its Works, yet Evangelical Obedience is not excluded: But the Apoſtles anſwer is of another kind, *viz.* *How ſhall we that are dead to Sin, live any longer therein? and he that's dead, is juſtified from Sin:* The Strength of his Anſwer is founded on the neceſſary Connexion between Juſtification and Sanctification, the Bleſſing of the one, is the Badge of the other: *Bellarmine*'s Anſwer to this Argument, favours neither of Honeſty nor Subtlety, *viz.* Saints do many things that are not Evan-

Evangelical Obedience, many of their Works have neither Faith as a Principle, nor Gods Glory as their End; but who did ever expect to be juſtified before God, on the account of their Sins and Tranſgreſſions? The very Pagans ſupplicate for the Pardon of ſuch Crimes, and here the Apoſtle is diſputing againſt a Company of ſeduced Chriſtians.

2. *Arg.* As the Works of all Men are excluded, ſo all kind of Works are excluded: There is no Man can do any Works that can be ground of Right to Pardon or Glory. We have Apoſtolical Teſtimony for this, *Epheſ.* 2. 9. *Not of Works, leſt any Man ſhould boaſt:* There are in that Text four Arguments excluding Works from our Salvation. (1.) An Oppoſite Principle, Grace; *By Grace are we ſaved*; therefore not by Works: By *Gods Gift*, not your Merit: (2.) The ill conſequent that would follow our Works being exalted to ſuch a Dignity, *viz.* Boaſting, *leſt any Man ſhould Boaſt.* A third is from the diſtorting of Divine Order in the Method of our Salvation, by putting Works before the Promiſe: *We are his Workmanſhip created in Chriſt Jeſus unto good Works, which God had before ordained.* The Divine Order lies thus: (1.) A Pre-ordination unto Holineſs. (2.) An Union with Chriſt, as the great mean thrô whom its conſiſtent with a juſt God to beſtow Bleſſings on Man. (3.) There is the Bleſſing it ſelf, our being new moulded by a New Creation, for New Ends: Laſtly, comes in the reſult of all, *good Works*, unto good Works: Holineſs is a Poſſeſſion, it's a begun Heaven, and the Right of Title muſt be before the Poſſeſſion: Fourthly, The Reaſon is added, why they might be occaſion of Boaſting, becauſe we are the Subjects of that Grace; *Should Boaſt*; *for we are his workmanſhip, that we ſhould walk in them:* What is in us, is ours, as ſhall be prov'd; which is directly contrary to what is aſſerted by the Adverſaries, that Works from Grace will not give occaſion to Glory. The like is aſſerted of the Text; *A Man is juſtified by Faith without the Deeds of the Law*; and *Galat.* 2. 16. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt.* I cannot here paſs *Bellarmine*'s Exception to this laſt Text, from the Vulgar Tranſlation, which renders it thus; *Niſi*, Except by the Faith of Jeſus Chriſt, ſo he would make the Sence run thus: A Man is not juſtified by the Works of the Law, except theſe Works flow from Faith; ſo that Evangelical Works

here have room in the Matter of Juſtification. For the Refutation of which, I ſhall rejoin theſe Conſiderations. *Niſi* ſignifies ſometimes *But:* Cic. *De re nihil judicare poſſum, niſi mihi certè perſuadeo te talem virum nihil temere facere.* Ter. *Neſcio niſi mihi Deos ſatis ſcio iratos fuiſſe.* The *Greek* is ἐὰν μὴ, which often in the New Teſtament muſt be tranſlated *but*, and ſignifies adverſatively, *Matth.* 26. 42. *If this Cup may not paſs away from me, except I drink it:* The Oppoſition is there Adverſative. And *Matth* 12. 4. —— *And did eat the Shew-bread, which was not lawful for him to eat, but only for the Prieſt.* John 5. 19. *The Son can do nothing of himſelf, but what he ſeeth the Father do.* (3.) Εἰ μὴ is the Synonymon of it, and that is moſt frequently in the *Septuagint*, and alſo in the New Teſtament put adverſatively. (4.) The *Syriack* in this Text is, אלא from the *Hebrew* אם לא, and from it is the *Greek* ἀλλὰ, all which ſignifies *but*; ſo thô the Apoſtle wrote ἐὰν μὴ, he ſpoke ἀλλὰ, or rather took 'em both in one Sence. (5.) Theſe proves that it may be as properly tranſlated *but* as *exsept*; but Scripture Interpreting it ſelf, ſhews that it muſt be tranſlated *but*, and therefore our Tranſlation is preferable to the Vulgar: For (1.) Other Texts in expreſs Terms put Faith and Works Adverſatively, and not Conditionally; and therefore if it contradict not it ſelf, muſt be ſo underſtood here, *Rom.* 3. 28. *A Man is juſtified by Faith, without the Deeds of the Law: Without* cannot ſignifie a Condition. (2.) The Text ſhews, that the form of the Argument is Disjunctive, thus: A Man is either to be juſtified by the Works of the Law, or by the Faith in Jeſus Chriſt; but a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, as we may ſee. Thirdly, In the Applicatory Concluſion: *Even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law.* Any new Law muſt ſuppoſe an Abrogation of the old, but that was impoſſible; and therefore there was a neceſſity of Chriſts fulfilling it for us; but he having fulfill'd it for us, by a kind of Equity our imperfect Obedience is accepted for Duty, but not for a Condition of Life, which I ſhall enlarge on the ſecond part of the Text.

3 *Arg.* As all Mens Works, and all Works of all Men, are excluded, ſo all Law is, requiring Works of us, *Galat.* 3. 21. *If there had been a Law given which could have given Life, verily*

Righte-

Righteouſneſs ſhould have been by the Law: But this has been ſpoken to under the third Head.

(4.) All Evangelical Obedience being imperfect, it can never be the Matter of our Juſtification; for what needs a Pardon for it ſelf, cannot Merit a Pardon for another: If it cannot ſtand the Teſt of the Law, it can never be Juſtified by the Law: If it be accepted tho' imperfect upon the account of Chriſt, the Perſon who performs it muſt firſt have an Intereſt in Chriſt; for in him *we are Created to good works:* It is on the account of this imperfection of Works in themſelves, and as to ſuch an Office and End, that the Prophet ſays in the Name of the Church, *Iſaiah* 64. 6. *We are all as an unclean thing, and all our righteouſneſſes are as filthy raggs:* And ſo the Apoſtle, *Philip.* 3. 8. *I count all things but dung that I may win Chriſt. Bellarmine* exclaims againſt *Chamier* and other Proteſtant Writers, for calling Goſpel Holineſs *Dung* and *Rags*, and therefore denies it to be comprehended in this Text of the Apoſtle, but thinks it to be underſtood in the 9th *Verſe*, by that Expreſſion *The Righteouſneſs which is of God by Faith:* But theſe Arguments move me to think otherwiſe. (1.) In the 6th. *Verſe* he particularized Phariſaical Righteouſneſs, *Touching the Righteouſneſs which is in the Law blameleſs*; but here in the 8th *Verſe* he comprehends more than what he had before ſaid, *I count all things but loſs.* Now there can be nothing greater than Legal Righteouſneſs but an Evangelical Righteouſneſs, as to that Concern; and therefore the Evangelical muſt be comprehended under all, if any thing more be: which (2.) Doth appear from the Conſtellation of particles, ἀλλὰ μὲν οὖν γε, which the *Engliſh* cannot emphatically enough expreſs, *yea doubtleſs*, without *all peradventure* or *exception*, I count all theſe things named, and all things elſe, *but loſs*, &c. (3.) The change of the Tenſe of the Verb, *I counted*, V. 7. when I was firſt Converted, and my Eyes were once opened, I preſently counted all my former Gains in Opinion *Loſs*, V. 8. I do count *all things* ſtill *Loſs*; a known Chriſt is above all I have yet gain'd. I can only perſevere in my Opinion, but among all my New Priviledges and Gifts ſince I was a Chriſtian, I count that the beſt. (4.) There is reaſon enough for calling our Sanctity *dung*: 1. In compariſon of Chriſt, *do count them but dung that I may win Chriſt.* How intolerable and unchriſtian-like is that Pride

that

that thinks it too mean an Abaſement put upon his own Sincerity! too vile a Compariſon to compare an Intereſt in our own Righteouſneſs as an Intereſt in Dung, in compariſon of an Intereſt in Chriſt's, and this Comparative Senſe is the Apoſtle's, *Dung that I may win Chriſt*; and that Senſe makes me conclude he particularly eyed his Evangelical Righteouſneſs: For Profeſſors to whom he ſpake and wrote, could be under no Temptation of placing any Righteouſneſs elſe in the room of his. Thorough what a Magnifying Glaſs muſt a Man ſee his good Purpoſes, when not One of Ten executed; his well intended Vows moſt baſely broken thorough ſmall Temptations; his Prayers or Preachings, Alms or Ordinances, to think Dung too diminiſhing a Metaphor, and therefore conclude the Apoſtle could not mean Goſpel-Holineſs? *Adam*'s Holineſs was Dung in compariſon of it; Angels Holineſs is Dung in compariſon of it; its Value was from the Divinity, it was the *Blood of God*, the Sufferings of *Immanuel*, the *Righteouſneſs of God*; and who can meaſure the diſtance between the Creator and Creature? the Angels for all the good Service they have done in and to the Church, or their own ſpotleſs Holineſs, aſcribe all *Bleſſing*, *Honour*, *Glory* and *Power* to him, *Rev.* 5. 12, 13. all their Works could not merit Pardon for the leaſt ſin of the moſt ſinleſs Saint. There are two more reſpects in which our Goſpel Holineſs is Dung: 1. For their Infirmity and Imperfection: Chriſtians are call'd Saints from begun Holineſs in them, which makes them differ from the World, where none at all: And the difference is great, to be acted by the Holy Ghoſt in any meaſure, and to have the Devil wholly ruling Lord and Maſter of his own Houſe; but it's more than ſeven times a day the Saint falls in the Dung, he is but a *Babe*, 1 Cor. 3. *Carnalneſs* and *Babes in Chriſt* are conſiſtent. A 2d. Reſpect is as to this Uſe or place of being the Matter or Merit of our Juſtification: Diſorder is Dung, Order is Beauty and Comlineſs; and the want of it, or what is contrary to it, is ugly, vile; Silver and Gold is Dung as to feeding our Bodies, it's not ſuitable: The Fruits of the Spirit are precious, but in us Dung; as to this End of Juſtification, they are *Dii ſtercorei*, tho' made of Gold.

(5.) *V.* 9. *And be found in him*, is more applicable to a Political or Relative Intereſt than a Spiritual; there is an equality

lity from the very Phraſe to *be in him*, as a Political as well as Spiritual root; to be in him as a Debtor in the Surety, as well as a Branch in the Vine; but there is a Superiority from the general Scope of the Words, which all own to be ſpoken in relation to Juſtification; and the parallel Language of Scripture doth manifeſt it, *Rom.* 3. 20. *Therefore by the Deeds of the Law ſhall no fleſh be juſtified:* How like is it to this Phraſe, *Not having my own righteouſneſs which is of the Law:* So *Rom.* 3 22. *Even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt?* How like is that to the latter part of the Verſe, *But that which is through the Faith of Chriſt, the righteouſneſs of God through Faith?* Juſtification being a relative thing, this being *found in him* is moſt probably of that Nature and Kind.

(6.) His own Legal Righteouſneſs which is here renounced, comprehends his Evangelical Righteouſneſs: For, (1.) Evangelical Righteouſneſs is a Man's own: Scripture allows the Expreſſion. Faith is God's Gift, yet it is ours, *Rom.* 1. 8. *Your Faith is ſpoken of:* Mat. 9. 2. *Jeſus ſeeing their Faith:* V. 22. *Thy Faith has made thee whole:* Hoſea 14. 8. *From me is thy fruit found:* Though God is the Efficient or Author, yet the denomination is from the Subject: Prayers are ours, but the Spirit of God is the Author, 2 *Cor.* 8. 8. *To prove the ſincecerity of your Love*; that Grace is God's Gift alſo: Good Works are ours, but God begins and perfects them, *Phil.* 1. 6. *Eph.* 1. 15. *After I heard of your Faith in the Lord Jeſus, and love unto all the Saints:* vid. *Rev.* 3. 10. (2.) As Evangelical Righteouſneſs is ours, as well as *Adam*'s innocent Righteouſneſs, or Sinners common Gifts, for God is the Author of both, ſo it is a Legal Righteouſneſs; for a Principle and a Rule are not oppoſite; Faith's being the Principle, renders it more legal, or more conformed to the Law. (3.) The very Order of the words, *Being found in Chriſt*, is put before, *not having mine own righteouſneſs*, which in order of Nature follows a renunciation of Phariſaical Legal Righteouſneſs. The firſt Husband, to wit, the Law, muſt be dead, before we be marryed to a ſecond, to wit Chriſt, as it is expreſſed *Rom.* 7. 1, 2, 3. (4.) The Apoſtle's expreſſing of his own Experience, and his daily exerciſe of Faith on Chriſt, his Solicitude and Care leaſt he ſhould be found with a wrong Plea at the Day of Judgment; *that I may be found:* He had once been deceiv'd by truſting

ing

ing to a Righteouſneſs. It can hardly be thought he was jealous of his Relapſe into *Phariſaiſm*: But there is a greater Danger of relying on Evangelical Righteouſneſs, that needed more Watchfulneſs and Care, leaſt he ſhould over-value what he ought to Value. (5.) This Experience and Care he expreſſes to be a Pattern and Example to the *Philippians*, V. 17. *Be ye followers of me*: Every Man is apt to value himſelf on the Righteouſneſs he has; *Rom.* 10. 3. the Phariſees in theirs, and the Chriſtians to whom he wrote in theirs; it allures the Eyes of every Creature; and *Act.* 10. 35. is accepted of God according to the meaſure of its Conformity; *In every Nation he that fears God and works righteouſneſs is accepted.* (6.) The Apoſtle would hardly dignifie Phariſaical Righteouſneſs, now ſince Converſion, with that Name: for the Pinnacle of it, *Perſecuting the Church*, was a ſin; and he diminiſhes it, when ſpeaking of it, he calls it a *blameleſneſs*, that is, before Men; ſo Biſhop *Downam.*

(7.) *Ver.* 9. All the Properties and Epithets of Chriſts Righteouſneſs, imputed by God and apply'd by Faith to us, for our Juſtification, are here expreſs'd. (1.) A Righteouſneſs *by* Faith, and *thorough* Faith, not *of* Faith as Fruit of the Tree. (2.) By the Faith of Chriſt, a Righteouſneſs that comes from Chriſt thorough Faith, the Righteouſneſs is Chriſts, and the true Office of Faith, in Juſtification, is deſcribed. (3.) Ἐκ τῦ Θεῦ, *of God*, this Word added, as diſtinct from Chriſt, by Divines is Interpreted of God the Father; this Righteouſneſs is by his Gift, his Contrivance, his Imputation, he is the Spring and Fountain of it; Chriſt *is made of God unto us Wiſdom*, &c. He ſet him forth to be *a Propitiation*: God *was in Chriſt reconciling the World unto himſelf.*

(8.) The Native Analyſis and Coherence of the Apoſtles Diſcourſe in this Chapter, further proves it, which is always to me an Argument of great Moment, and the Members of Diviſion are here as evident, as in any Writings of this Apoſtle, and ſuitable to his Cuſtom and Way of Writing: After an Introduction in the *1ſt. ver.* in the *2d. ver.* there is a Caution given about ſome bitter Enemies of the Goſpel, and a Triple Character of them, *Dogs*, *Evil-workers*, *Conciſion*, by which it ſeems they were the old Enemies, the Phariſees. (2.) In Oppoſition to them, *ver.* 3. there is a Character of a true Chriſti-

an

an in three contrary Epithets. 1. They *Worſhip God in the Spirit.* 2. *Rejoice in the Lord.* And 3. *Have no Confidence in the Fleſh.* This triple Character, to the 15. *ver.* he enlarges and illuſtrates by the Example of his own Perſon, in a retrograde Order: 1. That he had *no Confidence in the Fleſh*, ver. 4, 5, 6. 2. That he *rejoiced* in the Knowledge of the *Lord Jeſus*; and thô he put this in its proper Place, it was the Principal thing in his aim, *ver.* 1. his laſt Uſe, and Application from the Character of Chriſt in his Humiliation and Exaltation; *finally my Brethren rejoice in the Lord*; and might as the Principal Subject, given Method to the Chapter, as Branches to flow from it: But then one harmony would have been loſt, the Character of *Chriſt* in the ſecond Chapter, and Character of a *Chriſtian* in the third; yet when he comes to it, it becomes on this account a new Spring to all that follows; for he divides the Reaſons of our Rejoycing in the Knowledge of Chriſt, and highly valuing it, under theſe two Heads. (1.) Juſtification, *ver.* 7, 8, 9. And (2.) Sanctification, *ver.* 10, 11, 12, 13, 14. For *ver.* 10. he repeats the Knowledge of Chriſt as Root to another Bleſſing; the former was from the value of his Death, this from the Power of his Reſurrection. So in this 10*th. ver.* the Third Member of the Chriſtians Character begins, *Their Worſhipping God in the Spirit*, their inward Holineſs, but treated with a likeneſs to its Relation to the ſecond Member or Character, to which it was immediately United: from the 15*th. ver.* follows the Application, preſſing and exhorting the *Philippians* to true Chriſtianity, as exemplifi'd by and in him: And I think they who would joſtle Chriſts Righteouſneſs out of this Diſcourſe, may with as great Confidence attempt to joſtle it out of the Bible, and out of the Chriſtian Doctrine. The hard Names and rough Language given to the Adverſaries, is no ſufficient ground of concluding they profeſs'd not Chriſtianity, but rather the contrary: for 2 *Cor.* 11. 13. he calls the falſe Apoſtles who preach'd Chriſt, *Deceitful Workers*, and compares them not only to Dogs, but Devils, who had chang'd themſelves into *Angels of Light*; their ſhining Luſtre lay in this, They preach'd Free Grace, Chriſts Meritorious Death, but the Satanicalneſs was in a Merit of their own prærequiſite to an Intereſt in it: Their *Light* lay in denying Phariſaical Righteouſneſs alone; but the Devil lay in placing a legal Right in their Goſpel Obedience:

Hence *v.* 14. it's ſaid, *they transform'd themſelves into Miniſters of Righteouſneſs*; they did exalt Holineſs and Righteouſneſs more highly than *Paul* did, and afford it a more honourable Office, *viz.* the giving a right to Juſtification, Adoption, and Glory: 2 *Cor.* 11. 4. This was a *departing from the Simplicity that is of Chriſt*; they preach'd not a ſimple, but double Righteouſneſs; one of Chriſts, another of their own; and hence room for this Curriſh and Doggiſh Temper, barking againſt the Apoſtle, as an Enemy to Holineſs; They were Miniſters of Righteouſneſs, not He; and They preach'd the Spirit, the Goſpel, and Chriſt, as well as He; but a greater value They put on inhærent Righteouſneſs than He. And thus as the Serpent, that incarnate Devil, deceiv'd *Eve*, ſo *Theſe* did the *Corinthian* and *Philippian* Churches; they were *a Conciſion*, the Word ſignifies *Renters*, they made Schiſms in the Church, by this New Doctrine about Inhærent Righteouſneſs.

5 *Arg.* Is from the Order of receiving Divine Bleſſings, and the Equality in the freeneſs of the Gift. For the firſt, There is a common ſaying of *Auſtin*'s: *Bona opera ſequuntur Juſtificatum, non præcedunt Juſtificandum*: Good Works follow a juſtified Perſon, they do not go before in him to be juſtified; according to *Rom.* 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the Ungodly.* Mat. 7. 18. *A good Tree, bringeth forth good Fruit.* John 15. 5. The Branch muſt be in *the Vine* before it can bring forth Fruit. As to the ſecond, There is no Reaſon why Juſtification and Glorification ſhould not be as freely given, and Grace as much glorified in the Gift, as Sanctification, which is own'd to be an abſolute Gift; neceſſary Connection or Poſteriouſneſs in Order, does not derogate from Freedom: But when the Poſteriouſneſs is by a depending Suſpenſion on our Performance, there is a Derogation: Election is Free without Condition, *Eph.* 1. 5. *Having predeſtinated us unto the Adoption of Children, to the Praiſe of the Glory of his Grace*; if the Intention was Free, why not the Execution? *Rom.* 9. 11. *That the purpoſe of God according to Election might ſtand, not of Works, but of him that calleth.* Rom. 11. 6. *There is a Remnant according to the Election of Grace, and if by Grace, then is it no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then is it no more Grace, otherwiſe Works are no more Works.* This Oppoſition is not between Grace and External Works,

Works, but between the very Nature of Grace and Works; they are repugnant, they can no more be the Moral Cauſes or Motives of any one Action, than one individual thing can be White and Black in the ſame part. So our Calling is Free, 2 *Tim.* 1. 9. *Who hath ſav'd us, and call'd us with an Holy Calling; not according to our Works, but according to his own Purpoſe and Grace*; as Purpoſe gives Meaſure to Calling, ſo Calling gives Meaſure to Juſtification, *Rom.* 8. 13. *Whom he did predeſtinate, them he alſo Call'd*; but it is equally free, *Rom.* 3. 24. *Being juſtified freely by his Grace:* What is wrought in the Soul by *Calling*, has no more Influence in our Juſtification, than our Juſtification has on our being Glorified; *Whom he Juſtified, them he Glorified:* But Juſtification can never merit Glory, being Gods Act, but is only a Prior Bleſſing in Order: this Equality of Freedom ſolves an Objection, which is to many in appearance a great Argument for Admiſſion of our Evangelical Obedience unto a Subordinate Merit, or ground of Right to our Juſtification: The Objection is founded on theſe Scriptures, *Rom.* 4. 14. *If they which are of the Law be Heirs, Faith is made void, and the Promiſe is of none Effect.* Gal. 2. 21. *If Righteouſneſs come by the Law, then Chriſt is dead in Vain.* Chap. 5. 4. *Chriſt is become of none effect to you; whoſoever of you are juſtified by the Law, ye are fallen from Grace.* The *Objection* is thus formed: Our Works are no farther excluded from Juſtification, than they exclude Faith, Chriſt, and the Promiſe from Juſtification; but Evangelical Obedience, Goſpel or gracious Works, do not exclude Grace, for they are the Fruits of Grace; nor Faith, for they flow from it; nor the Death of Chriſt, for that has purchas'd it; nor the Promiſe, for they are conveyed through it; therefore Goſpel Obedience is not excluded from Juſtification. *Reſp.* (1.) This Evangelical Obedience does not exclude Grace, Faith, Chriſt and the Promiſe, from our Sanctification, thus explain'd: Becauſe it owns good Works to flow orderly from them all, but it does not ſuffer them to have an equal Freedom in our Juſtification; becauſe theſe Works, though the Fruits of Grace, they are as much ours, as *Adams* Works were: For God was the Author of the Ability, by which they were wrought, therefore when what is ours truely and properly, is a Legal or Federal Condition, in order to enjoying the one and not the other, makes a great difference between the Freedom of the

one and the other. All Christians Experience witnesses the Labour, Pains and Sweat, that is necessary to Mortification of Lusts, and Exercise of Grace; and by this Opinion, we must look on Justification as the Reward of our own Labour, tho we must look on Sanctification as a Free Gift. (1.) In particular, there is a Derogation from the *Fulness* of Christ; his Satisfaction to the Law was not Compleat, if our Obedience to the Law be one Penny of the Price. (2.) From *Grace*, that will be *all* or *nothing* in this Affair, according to *Rom.* 11.6. it will admit of no Composition; if *Works* come any way in as a Plea, they must either be perfect, or we must be condemned; for there is no Law in Scripture requires less than Perfection; the Law that requires Faith, requires perfect Faith; and the Law that requires Patience, requires perfect Patience: Therefore we must fall from Grace, that is, be certainly Condemned, if justified by the Law: So Works won't admit of Grace, more than Grace will admit of Works; Grace will have nothing, the Law will have Perfection; the Composition is a Contradiction. (3.) It derogates from *Faith*, that is from its Office, which is *alone* in this Work, and that as *receiving*, not as *doing*; we are justified by Faith, as we are nourished by our Appetite: Hence is it call'd *Eating*, *Drinking*, *Hungring*, *Thirsting*; it is the Food, not the Appetite that nourishes us. (4.) It derogates from the *Promise*, because it Promises Remission of Sin, Inheritance of Life freely; but this puts in an exceptive Clause of *something* on our part first to be done. Faith will be only *Applicative* alone in the Office, tho' not in the Subject, or not at all; Christ will be alone the *Meriting* Cause, or not at all; Grace alone the *End* and Motive, or not at all; and therefore these Arguments are as strong against Compounders of Grace and Works, as against Opposers; because the Compounding, is an Opposing Divine Wisdom and Order: A Man that Digs, tho' the Spade be borrow'd of his Master, will not think his Wages Charity at Night, but on as exact Justice due, as he that digg'd with his own: A Man that walks twenty Miles a day, after his Lame Leg restor'd, will never impute the Journey to the Physician. And thus Christ, and Free Grace, tho' inabling us to Work, would lose their Honour and Glory in Justification.

I am now come to the last part of the Text, *viz.* The *Law we may be justified by*, without ground and danger of boasting, which

which is the *Law of Faith:* All Christians are generally agreed that this Law is the *Evangelical Law*, the Law of *Chancery* or *Equity*; but all are not agreed about the Nature and Kind of that. All agree that there can be no Salvation, or Justification by the Moral Law, in its full Rigour, requiring Perfect, Personal and Perpetual Obedience, requiring the Righteousness of our *Persons* as well as our *Works* since Sin: There must be some Room for Equity, or none for Hopes; there is a Triple Application of this Equity, some applies it to the Sanction of the Law, some to the Duty of the Law, and some to the Persons subject to the Law. The first is *Originisme*, saying, the Equity lies in the Mitigation of the Punishment; an Eternal Death by Desert, is turned into a Temporary by Justice of Equity, and a Perpetual Hell into a Transitory Purgatory. The second Opinion applies it to the Duty and Works of the Law; before there was required Perfect Obedience, now imperfect will serve, if it be Sincere: Divine Government is content to take a Penny in a Pound, and of this Way there are several Explications. The *Socinians*, who deny Christs Deity and Satisfaction, do hold that it's of meer Soveraign Mercy; but *Arminians* and Papists hold the Merits of Christ as the Fruit of that Soveraign Mercy, to be the immediate Foundation of this Justice of Equity: They say he has Conditionally died for all, and sincere Obedience to this new *Law of Faith* is the Condition, which they say is called *Faith*, from the Facility and Easiness of obeying it; because it requires no more Obedience, but with a Proportion to our Faith, and the Measure of our Faith is the Perspicuity and Assurance of Divine Revelation. The *Socinian* and *Arminian* deny Merit, but that is from the Odium of the Word only; for *Crellius* the *Socinian* says, No Master of Justice and Equity would rob his Servant of a due Reward, for a fault or two; God would not lay such a snare in the way of Wicked Men, to deprive them of Hopes, and discourage them from Duty: And *Poppius* the Arminian, describes the *Christian Religion* by those Works that consist in Obedience to the Commands of God and Christ, and on respect to which depends the Reward of Eternal Life; yea, which he is not to have without the Work be *Plenè Consummatum*, intirely and fully Perfect: And the *Papists* mean no more by Merit; they do not think their Works merit Heaven by a strict Commutative Justice, that is us'd in Bargains; nor

Distri-

Distributive, in the rigour of the first Covenant; but in Justice attemper'd with Equity, and tinctur'd with the meriting Blood of Christ; a Justice arising between a Fœderal Promise, and the most mean Condition: And the Sincere, as well as Learn'd Mr. *Baxter* says, in his *Catholick Theology*, he only differs from them in the Word, because offensive, and that we ought rather to rejoice the Papists have so much Truth among them, than reject the Truth because they hold it: But whether he dy'd in this Opinion, that our Works gave such a Right to the Reward, I doubt; for in his little Book against Dr. *Crisps* Errors, he says, "I formerly believ'd the formal Nature of "Faith to lye in *Consent* (as he elsewhere explains it, the Mar-"riage Consent, that binds to all the Duties of the Married "State, and so gives Right to all the Priviledges,) but now "says he, I Recant it, (which he could not do so often as he "us'd, without great Measures of Humility;) I believe, says he, "it lies in *Trust*; this makes the Right to lie in the Object, "for it is *I* depend on Christ, as the Matter or Merit of my "Pardon, my Life, my Crown, my Glory. But thirdly, the Gospel, which is the equal Interpretation of the Law in its exactness, plainly teaches us, that the ἐπιεικεία, the Equity, is to be apply'd to the Subject of the Law; and the Law by immutable Justice requir'd Death; but there was place for Equity, in change of Persons; a Sponsor or Surety might be admitted to dye; and some way there must be *Infiniteness* in the Death, because an *Infinite Majesty* offended; but the Law left it doubtful, whether the Infiniteness must be in the *Duration* of Suffering, or *Dignity* of the Sufferer; and Equity has interpreted it of the latter: As if a Father was permitted to suffer for a Son, or a Summe should be paid in *Gold*, which the Words of the Law required to be paid in *Silver*, or Copper: For Equity is (saith *Aristotle*) a Correction of the Law, wherein it is deficient in Words, by reason of its Universality: Or I think better, an Explication of the Words of the Law, according to the Will of the Law-giver, in an extraordinary emergent Case: Or as *Crellius* says, it is a Justice mixt with Mercy; or a Virtue mitigating the Acrimony of the Law from Consideration of Circumstances; as St. *James* says, *The Wisdom that is from above, is Pure, Peaceable, Gentle, and Easie to be entreated; full of Mercy and good Fruits; the Fruit of Righteousness is sown*

in

in Peace. And thus generally Proteſtants expound the *Equity* of the Law, to be Gods admitting, yea giving Chriſt as a Surety for us; he was *made under the Law*, as a ſubſequent Surety. The firſt Covenant did not ſay, *Thou Adam* (either firſt or ſecond *Adam*) *ſhalt die*; for then the firſt Covenant had been the Covenant of Grace ſtill, there was no need of another Covenant, as the Reverend Mr. *Baxter* doth ſtrenuouſly prove; but when we were under the Curſe of the Law, he came in and took our Room, and became *a Curſe* to redeem us from it, and the Law as fulfilled by him for us, is to us truly a Law of Faith, according to the Text: For farther Explication and Confirmation of which, I ſhall propoſe theſe four Heads. *Firſt*, That all the Functions and Offices of our Lord Jeſus Chriſt, all he ſaid, and did, or ſuffered, was in Obedience to a Law. *Secondly*, I ſhall a little explain the Nature of this Law and its Righteouſneſs. *Thirdly*, That Law he did fulfill for us, in our Room and Stead. *Fourthly*, That Law and its Righteouſneſs, is to us a Law of Faith, and conſequently the Law here mentioned in the Text, it is not propoſed to us as a Rule of our Obedience, but as a matter of our Faith; yea our Faith Intereſts us in it, and makes its Righteouſneſs effectively ours.

For the Proof of the firſt, We find by Eternal Compact between the Father and the Son, in the Mediatorial Covenant, the Son came under a Mediatorial Law: *Pſal.* 40. 6, 7, 8, 9. In that Emphatical Account of it, we may make theſe Obſervations. (1.) There was a Compact by which he calls God *his* God: *O my God.* (2.) By Vertue of that Covenant which was recorded in the Volume of the Book, his place was to become a Servant, *Lo I come*; I am ready to obey. (3.) His Service was to fulfill the Divine Will. *I delight to do thy Will.* (4.) This Will was a Legal Will: *Thy Law is within my Heart*; for Law is a juſt act of a Superiors Will. (5.) The Law required him to be a Sacrifice, *Heb.* 10. 10. *By the which Will we are ſanctified, through the Offering of the Body of Jeſus Chriſt once for all.* (6.) That no other Sacrifice either pleaſed God without this, or but this; *Sacrifice and Offerings thou didſt not deſire.* 2. By Vertue of this undertaking, the Son became under an Obligation to obey this Law, *Heb.* 2. 17. *Wherefore in all things it behoved him to be made like unto his Brethren.* And *Luke* 24. 46. *And thus it behoved Chriſt to ſuffer, and to riſe from*

the

the Dead: Yea this Obligation did extend to the most Minute Particles of his Life: *John* 4. 4. *He must needs go through Samaria.* 3. In an answerableness to this Obligation, he did all he undertook: Hence is it said of him, *He did all things well*; and *John* 8. 28, 29. *I do nothing of my self, but as my Father hath taught me, I do always those things that please him:* And *Chap.* 4. 34. *My Meat is to do the Will of him that sent me, and to finish his Work.* Psal. 69. 4, 5. *Then I restored that which I took not away: O God, thou knowest my foolishness, and my Sins are not hid from thee. John* 15. It is applied to Christ; and *Theod.* in *Lat. Græc.* expounds it thus: "It is true, I am under a Guilt, and "made a Curse, but I call thee to Witness, from whose sight "nothing is hid, that the least of 'em is not mine, not the "smallest Sins of Folly and Infirmity; *I restored that which I "took not away*; I never contracted the debt I paid; others "robbed thee of thy Glory, and the World of its Harmony "and Beauty, but I have restored it all again; thô they were "mine by Imputation, they were never mine by Inherency. 4. He has Divine Approbation bearing Testimony, that he did so; tho' he was condemned in the Flesh, yet he was *Justified in the Spirit*, 1 Tim. 3. 16. The Deity justifi'd what Man condemn'd, *Isa.* 50. 8. *He is near that justifieth me, who will contend with me?* All the Miracles wrought by him were Divine Testimonies, but especially his Resurrection: *Rom.* 1. 4. *And declar'd to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead*; Then he was visibly discharg'd out of the Prison of the Grave, having satisfi'd Divine Justice, and paid the Price of Redemption to the utmost demand: Never was there such a Miracle, as a Man having the *Iniquity of us all* laid upon him, and yet compleatly give Satisfaction, and receive an Acquittance: He was *rais'd again for our Justification*; all the Elect virtually rose in him: Hence *Eph.* 1. 19. it is reckon'd one of the greatest Effects of Divine Power that ever was. 5. By this Work he receives the Title of a *Servant* and *Surety.* (1.) He was a Servant, *Isa.* 49. 6. *It is a light thing that thou shouldst be my Servant, to raise up the Tribes of Jacob*; his Service is describ'd, to *Enlighten the Gentiles*, to be a *Salvation to the ends of the Earth*, &c. It was hard Service, *Soul Travel*, Isa. 53. It was great Service, to bring them that *sate in Darkness* to the *Glorious Light* of Heaven, and the *Chain'd Prisoners*

to

to the *Liberty* of the *Sons of God.* (2.) He was a Surety; and this is evident from the other Title, *Heb.* 7. 22. *By so much was Jesus made a Surety of a better Testament.* 6. His Service bears all the Denominations due, and Properties, that a Law uses to what is regulated by it: It's call'd Work: *I must work the works of him that sent me*; it was to him a *Law of Works*, tho' to us a *Law of Faith*; *Obedience*, Rom. 5. 29. *By the Obedience of one shall many be made Righteous*; and *Righteousness* often; his temper of Mind under it is call'd *fear*, Heb. 5. 7. *And was heard in that he fear'd*; and *Phil.* 2. The *Form of a Servant.* 7. The Rule of his Life, and Offices, is call'd a *Law*, Gal. 4. 4. *He was made under the Law*; and *Command*, Joh. 10. 18. *This Commandment have I receiv'd of my Father:* He was under the Mosaical Law, He was Circumcis'd; He was under the Evangelical, for He was Baptiz'd; He was under the Moral, for He was *Holy*, *Harmless*, and *Undefil'd*; He was under the Sanction of that Law as well as its Precept, *Gal.* 3. 13. *Christ hath redeem'd us from the Curse of the Law, being made a Curse for us.* And all this was but a part of his Subjection to the Mediatorial Law. There is a Noble Criticism, on 2 *Sam.* 7. 19. The English has it thus: *And is this the Manner of Man, O Lord God?* But it may be translated thus: *This is the Law of the Man the Lord God*; as *Dorscheus* says on the 2*d Psal.* "O Wonderful, O all "together wonderful Law, by which God and Man should be "united, and according to which an unexpected Divine Dis- "pensation should make that this should be the Prerogative of "some individual of the Posterity of *David*, that he should be "the Lord God! *Oseander* inferrs a Reason out of the Context, the sence of which he renders thus: "I understand thee to "have spoken of that *Messiah*, whose Law requires that he "should be God and Man. And it does not want Reason, for what is said in the 12, 13, 14. *vers.* agrees best to this Messiah, for it is spoken of a *Seed* that should rise up after his Death, which should proceed out of his Bowels; but *Solomon* was both Born and set upon the Throne, before *David* died; yea 'tis particularly noted in the 19. *ver.* That this Propheſie was of *his House* a *great way off.* Secondly, It is said *vers.* 13, 16. *That this Kingdom should endure for ever*, which is expounded, *Psal.* 89. 7. by the Duration of the Sun, Moon, and Heaven. Thirdly, He *shall be to me a Son*, vers. 14. he notes

his peculiar Subject, as *Psal.* 2. 7, 12. *Heb.* 1. 5. Gods *first born*, Psal. 89. 28. This is the Interpretation of *Calovius*, *Gerard*, *Thilo*, and *Piscator*.

Secondly, As to the *Nature* of this Law and its Righteousness. (1.) For the Law, it differs much from any other Law. 1. In *Subject*, Meer-man, and God-man, differ very far. 2. In the *Precept*, the principal thing it requires is Suffering, *Joh.* 10. *I have Power to lay down my Life; this Commandment have I receiv'd of my Father:* Suffering is but in Case of failure in other Laws, to make them obey, annex'd by Sanction to the Law. 3. In the *Work*, it is the greatest Work that ever was commanded by Law, *Isa.* 61. 1. *To bind up the broken-hearted, to proclaim Liberty to the Captive, and open the Prison-doors to them that are bound.* Act. 3. 21. *To restore all things, to reconcile such Enemies* as a Holy God and his Creature, become his Enemies; to Justifie the Guilty, Adopt Aliens, to turn an Hell into a Heaven; an extensive Work, Earth, Heaven and Hell, he is to be employ'd about; he is to Rehead, or Recapitulate all things which are in Heaven and Earth; a Work of the greatest Trust ever any was in, *Isa.* 22. 14. *They shall hang upon him all the Glory of his Fathers House, the Off-spring and Issue:* All Vessels hang on that Nail, that is a Glorious Throne to his Fathers House. 4. In that it has no Legal Sanction, no Threatnings, there was no need of any; since he was so sufficient and faithful, nor no possibility, for the greatest Penalty was the Duty of the Precept. 5. The *Promises*, a *Name above every Name*; at his *Name every knee must bow*, Angels *Adore* and *Worship* him, he is at the *Right Hand* of the Throne of God.

(2.) * As to the Works or *Righteousness* of this Law, *Rom.* 3. 21, 22. It is describ'd to be, (1.) *Righteousness of God.* (2.) *Without the Law.* (3.) *Witness'd to by the Law and Prophets.* (4.) It is by *Faith.* As to the first Character of it, it is on a fourfold account the Righteousness of God. (1.) It is a Righteousness from God as the *Author* of it, ἐκ τοῦ θεοῦ, so it's expressed in the third of the *Philippians*, it is the Gift of his Grace, the Contrivance of his Wisdom, and the Effect of his Power: It is the Gift of his Grace, *Rom.* 5. 17. *Much more they which receive abun-*

* There is a Distinction of Christs Righteousness by Divines us'd. 1. Into Divine Righteousness as he is God, this has no Law but the Divine Nature to act becoming it. 2. Official, proper to the Office of the Mediator. 3. Is Vicarious, common to Men, & Men, and therefore shall be created under the Head of Imputation, but I think both may be Comprehended under the Law of Faith.

abundance of Grace, and of the Gift of Righteousness. 2 Tim. 1. 9. It is a *Grace given us in Christ before the World began, but is now made manifest:* By this *Righteousness of God*, Death is abolished, and *Life* and *Immortality brought to light*: God that so *loved the World* as to *give his Son* for them, gave all things with him; and this none of the least of the Gifts, which is as freely given as any other; for we are *Justified freely by his Grace*: It is also a Fruit of the depth of the Riches of the Knowledge of God, the Angels stand amazed at the Contrivance; the most Sagacious of them would have been non-plus'd, if asked by what Righteousness a Sinner could be justified: It's one of those things God hath prepared, that neither *Eye hath seen*, nor *Ear heard*, nor ever *Heart* considered; it is also an Effect of Infinite Power; what Power less could have united Divine and Humane Nature in one Person? What Power less could have made a Virgin Conceive? What Power less could have brought a Clean thing out of an Unclean? and Caused one to be born of a Woman, and partake of Humane Flesh and Blood, and yet be Sinless? It is a kind of Generation none can declare; What Power less could have done that great Work and Service, he was appointed by this Law? The Angels that *excell in Strength*, being all put together, could never have performed a thousand part of it; the restoring of all things to their Primitive Beauty and Order; What Power less could bear the Burden of Guilt; the weight of one Sin is an intolerable burden to a Soul: No Man were able to stand, if God should mark Iniquity; but this sure Foundation Stone bore the guilt of the whole World, but never did yield, nor give way; did neither shrink, split or flinch; he is a *tried Stone*, and found to be a *sure Foundation*; he could rise again from the Grave notwithstanding the weight of this Grave-stone of Guilt. (2.) It's the *Righteousness of God* Subjectively, because the Righteousness of that Person who is God; as the Blood of the Humane Nature is called the Blood of God; *to feed the Church of God, which he hath purchased with his own Blood.* All the Works of his Person, by Reason of their Conformity to the Mediatorial Law, are called Righteousness, *Rom.* 10. 3. *Have not submitted themselves unto the Righteousness of God; for Christ* is the *end of the Law*: So we see the *Righteousness of God* is the *Righteousness of Christ*, a Person in whom the Law gained all its ends, for

he obeyed all its Precepts, he ſuffered all its Threatnings, and he purchaſed all its Promiſes too. (3.) It's the *Righteouſneſs of God* in Oppoſition to all *Humane Righteouſneſs*; it's his in Oppoſition to our own; he is *Jehovah our Righteouſneſs*, not *Adam's* or Mans Righteouſneſs. (4.) It is the Righteouſneſs which alone *God can accept* a Sinner for; he cannot be Juſt, and yet juſtifie a Guilty Perſon, for any other Righteouſneſs but this; he is the *Lamb that takes away the Sins of the World:* This was the Sacrifice God was well pleaſed with; God is pleaſed with the Sacrifices of a *broken Spirit*, for part of Duty being Sincere; but for no part of the price. *This is my Beloved Son, in whom I am well pleaſed.* Iſa. 42. 21. *The Lord is well pleaſed for his Righteouſneſs ſake:* Act. 13. *For all that Believe, by him are juſtified from all things. By the Obedience of one, many are made Righteous*, Rom. 5. 19.

Secondly, It is without Law. (1.) As to its *Exiſtence* obliging us; it was not directed or regulated by Ceremonial, Judicial, or Moral Law; for tho' it may be call'd the *Natural Law* of a Mediator, becauſe one cannot be a Mediator without performing ſuch Duties, yet it's diſtinct from any other Law, Moral or Natural, taken in its whole Latitude, theſe are diſtinguiſh'd, as a part from the whole. (2.) It was manifeſted without the Law; now, for tho' the Ceremonial did repreſent it, that Diſpenſation was at an end; it was now more perſpicuouſly Taught, the Moral never taught it. (3.) We are intereſted in it without Law; we cannot be intereſted in any other Righteouſneſs without obeying the Law Directing and Commanding it; but we are intereſted in this by Believing.

Thirdly, It is witneſs'd to by the *Law* and *Prophets*, Iſa. 2. 2. *Out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem: Prucknerus* thus: "This is the *Law of Faith*, *Rom.* "3. 27. The *Hearing of Faith*, Gal. 3. 2. The *Word of Faith*, "*Rom.* 10. 8. This is *the Goſpel*, the Goſpel is the Narration of "all Chriſt has done for us, with the offer of it to us; and "all he did was ordered by the Mediatorial Law, and there-"fore is called *a Law*. *Hackſpanus* thus, "*Jalkut* on this place, "ſays, All the Conſolations which God is to give to Man, ſhall "ariſe out of *Sion*; for it is ſaid, *Out of Sion ſhall go forth a* "*Law*. Hence the *Jews* did expect their Salvation as well as we; and they bear Teſtimony that it is *no new Law*, but a

new

new Doctrine; and the Text it self calls it; *the Word of the Lord from Jerusalem*, to wit, that Word which was the Subject of the Apostolical Sermons, which *Rom.* 1. was the *Gospel*: Another Testimony we have from the 19*th. Psalm*, where it is said, *The Law of the Lord is Perfect, Converting the Soul*; that by this is meant the Apostolical Doctrine, may be seen from *Rom.* 10. 18. where it's cited, that it was Propheſied, *their ſound ſhould go to the Ends of the Earth*, that the Goſpel Light ſhould be as *Univerſal* as that of Sun and Moon. The Papiſts pretend to prove the Corruption of the Original Text, becauſe what the *Hebrews* calls *Lines*, both the Verſion of the *Seventy*, and the New Teſtament, tranſlated *Sound*; their ſound went unto all the Earth; but in Sence they are agreeable: For the Sun and Moon have their Courſe by Lines; which Lines do Tipiſe the Travels of the Apoſtles and their Followers, or the ſpreading of a Voice by Lines in the Air: *Bellarm. Capell.* and *Grot.* think the Word was formerly read *Kolam*, and by Corruption turned into *Kavam*; but the *Maſora* Marks it to be an once read *Word*; whereas *Kolam* by their marks is read fifteen times. As the Prophets bare Teſtimony to this *Law*, ſo they do to its *Righteouſneſs*, *Jer.* 23. 6. 33. 16. *This is the Name whereby he ſhall be called, The Lord our Righteouſneſs. Abravanel* reads thus, *This is the Name whereby the Lord ſhall call him*, to wit, the *Meſſias*, *our Righteouſneſs*; wherein he grants the Office of the *Meſſiah*, but denies his Divinity; but the Accent joining *Lord* and *our Righteouſneſs* together by Appoſition, aſſerts both his Divinity and Office to bring in a Righteouſneſs. Other *Jews* alſo, as the *Talmud* and *Midraſh Tillim*. So *Dan.* 9. 24. *To bring in Everlaſting Righteouſneſs*; it was brought in in the Time of the Humiliation of Chriſt, but was *Eternal* as to its Efficacy, as his Redemption is called, *Heb.* 9. 10. *Having obtained Eternal Redemption*; and ſo is the Goſpel called *Everlaſting*; and likewiſe in *Iſa.* 53. 11. *He ſhall juſtifie many, for he ſhall bear their Iniquity*. And *Pſal.* 32. *Bleſſed is he to whom the Lord will not impute Iniquity*. And as all the Prophets teſtifie this, ſo the Law, both Ceremonial and Judicial, were Types of it.

I come to the third thing, That Chriſt *obey'd this Law* for us. I ſhall leave the Examination of both Extreams to a more proper place, and only Confirm the Truth of it in a Scripture ſtyle, from theſe four Arguments. (1.) The Metaphors. (2.) The

Types

Types repreſenting it. (3.) The Particles ſignifying Legal Change of Places. And (4.) From the Aſſertions and Reaſonings of Scripture. For the Firſt, He is called a *Mediator*, *One God*, and *one Mediator*. Satan was a Make-bate, but Chriſt was Peace-maker; a Mediator acts in the Room of both Perſons at diſtance; as a King and Prophet he Acts on Gods part; as a Prieſt he Acts on our Part. Secondly, He is an Advocate and Interceſſor only for us; it's a Part of his Prieſtly Office. (3.) I ſhall omit what the Reverend Mr. *Brinſley* ſays, That *Chriſt was our Attorney*, and only a little explain the Title of a *Surety*, *Heb.* 7. The great Queſtions are, (1.) What Covenant Chriſt was Surety in? And (2.) On which ſide he is? The *Socinians* ſay, He is Surety for God to us: but both againſt the Text, which makes Suretiſhip belong to his Prieſtly Office. And 2*ly*. Reaſon, Would any believe a Man more than God? But in which Covenant ſhall we believe him plac'd a Surety? in the Mediatorial he is Party, ſo not Surety; but the being Party in that makes him Surety in ours: The end of Security is to give ground of Truſt, when the one Party is not reſponſible, or the other diſtruſtful: And I think in both, but with a difference, according to their Nature: In the firſt, by way of Satisfaction; in the ſecond, by way of Caution: The firſt is a Law, the ſecond a Teſtament; he became a Sacrifice by the firſt, and as a Teſtator made the ſecond; as to the firſt Mr. *Rutherford* ſays, The Legal Bond wherein he put his Name, made a five-fold Union between him and us. 1. One Legal Object, the Law equally obliges both. 2. One Debt, he *reſtor'd what he took not away*: it became his Debt, tho' of our Contracting. 3. One Payment, our Suffering is no Satisfaction; the Law can purſue none united to Chriſt. 4. One Acceptance by the Governour or Creditor. 5. One Legal Effect, what the one doth, ſtands for both; we roſe in him, and dy'd in him; he takes our Legal Condition, he was *made under the Law*, and under that part we were under, to wit, the *Curſe*; and our Names are put in his diſcharge; we ſhare of his Reward: He was *made Sin for us, that we might be made the Righteouſneſs of God in him*; it is an Acceſſary Obligation, when the Surety is ſubſequent, and ſo doth not free us, we are bound to obey ſtill. The manner of Payment was by Satisfaction. The *Socinians* find fault with the Word, but it is Scriptural: *Numb.* 30. 31. כפרה,

כפרה, which is there tranſlated *Satisfaction*, is the ſame that's tranſlated *Ranſome*, *Attonement*, *Lev.* 16. and *Numb.* 5. 8. and the *Greek* anſwering it, is appli'd to Chriſt, *Rom.* 3. 25. A *Propitiation*, and *Chap.* 5. 11. an Atonement, for theſe are but different Reſpects, *expiating* the Crime, *ranſoming* of the Offender, and *attoning* or propitiating the Governour offended. (2.) In the Covenant of *Grace*, he is Surety by way of Caution and Bail, for performing of Conditions, renewing our Obedience: He became Hoſtage, that we ſhould lay down Arms, and ſubmit our ſelves, if he would forgive us: *All that the Father giveth me, ſhall come to me*, Joh. 6. 37. We are by the Covenant of Grace bound to keep all the Moral Law, and he is engaged before we go to Heaven, we ſhall be perfect in it; he doth not believe and repent for us, but has engaged we ſhall; the Condition is not to be perform'd before we be in Covenant; but by the Covenant which Chriſt by his Spirit has brought us into, we are bound to perform it.

But the Book overgrowing the deſign'd Bulk, I ſhall come to the Fourth and laſt Head, that this is a *Law of Faith*; which I ſhall confirm from theſe ſix Arguments. *Firſt*, From the Denomination, *Law of Faith*, that is, a Law of Faith, that is the Object of our Faith: the Phraſe is uſual; *Rom.* 10. 8. *The Word of Faith which we Preach.* Gal. 3. 2. *The hearing of Faith.* And *Rom.* 4. 13. *The Righteouſneſs of Faith*; and 1. 17. *Therein is the Righteouſneſs of God reveal'd from Faith to Faith:* That is, ſays Sir *M. Knat.* in his *Critical Obſervations*, the Righteouſneſs that we are intereſted in by Faith, is reveal'd to our Faith, that we may believe it, and be intereſted in it; and there is great Reaſon for this Title; for the Mediatorial Law is not known by the Light of Nature or Reaſon, but only by the Light of Faith, *Gal.* 3. 12. *The Law is not of Faith*; it's founded in Natural Light, but this Law is not, it is of Faith. (2.) If the Righteouſneſs we are juſtifi'd by, be the Righteouſneſs of Faith, then the Law of that Righteouſneſs is the Righteouſneſs of Faith; but the Mediatorial Righteouſneſs is granted to be ſo. (3.) If the Goſpel be the Narration of all Chriſt did for us, in himſelf, by his Spirit, or Apoſtles, all with the offer of it to us, and all this is call'd *Faith*, being the Object of it, *Gal.* 3. 23. *Before Faith came we were under the Law*; then juſtly the Law by which he was regulated in all that Affair, was the Law of Faith. (4.) Since

that

that Law is no otherwiſe to us a Law, but to our Faith, not to our Works, what we ſhould do, the Mediatorial Office is too great Work for us, but it is a Meaſure to our Faith, we may and ought to believe that Chriſt did as much for us as that Law requir'd; and there are as great things provided and prepared for us, as the Promiſes annex'd to that Law did contain. (5.) It is a moſt Pathetical diſtinguiſhing Character, for all others requir'd Works of Man.

Secondly, It is very agreeable in *Matter*, tho' not in *Words*, to the Interpretation of the Text by Proteſtant Commentators; who ſay, that *Law* is taken largely for *Doctrine*, and not without Reaſon; for the *Jews* call all Divine Doctrine *Law*: Hence are theſe Titles of their Theology; *Legal Science*, *Doctrine of the Law*, *the Divine Law*, and *Medrilta*; that is, according to *Hottinger*, a Comment on *Exodus*, about two hundred and ten Years after Chriſt, on the 12*th. Chap.* 3. he cites *Deuteronomy* 29. 1. *Theſe are the Words of the Covenant*, and thus expounds it: אין תורה אלא ברית the *Covenant is nothing elſe but a Law*: and the *Midraſh* on *Leviticus*, diſtinguiſhes thus between *Statutes*, *Judgments*, and *Laws*, in *Chap.* 26. 46. תורה *The Law is* תלמוד *Doctrine*, *Learning*, and החקים *Statutes* are *Midraſhoth*, *Gloſſes*, *Expoſitions*; and משפטים *Judgments* are *Hadæniu*, *Deciſions of Caſes in Law*: and *Aben Ezra* on *Pſal.* 19. 8. gives this Etymon of it; the *Law is called* תורה שתורה הישרה הדרך *Law*, becauſe it ſhows *the Right way*, and *Converts Souls*, by *taking away their Doubts and Fears*. But ſince they mean by *Doctrine of Faith* the *Goſpel*, and the Goſpel being regulated by this Mediatorial Law; *Law of Faith* and *Doctrine of Faith* are the ſame things; and it is uſual in Scripture to uſe a Law and its Works of Righteouſneſs promiſcuouſly: Hence *without the Law* and *without Works* are the ſame; and ſo the *Law of Faith* and the *Doctrine of Faith* are the ſame; for it's a Doctrine of what was done in Conformity to this Law.

Thirdly, The Oppoſition between the two *Members* in this Text doth Confirm it; for *Law of Faith* cannot be here underſtood a Law requiring Evangelical Faith, as a ſpecifical diſtinct Duty from the Works the other Law did require: For firſt, Faith it ſelf is a Work; 2 *Theſ.* 1. 11. *The Work of Faith with Power.* 1 Theſ. 1. 3. *Remembring your Work of Faith*; and in *John*, *To Work the Work of God, is to Believe*: For thus there would

would be no Distinction betwixt the *Law of Works* and *Law of Faith*; for the Moral Law required Faith in God, and the Ceremonial Law required Faith in him that was Typified by their Sacrifices. But to come nigher to this Opposition, as it is explained by the *Socinians* and *Arminians*, it must either lie in the Object, or in the Precept, or Duty, but in none of them. As to the Object, God and Christ, there is no Essential difference there; for either it must be between the *Persons*, and then there must be three Faiths specifically distinct: Or it must be between the Office and Nature, and we cannot say there is any greater Distinction there between God and Mediator than between God and Creator, God and Preserver, or Governor, or Sanctifier; all which are Incitements and Motives of our Faith or Love, or as Mr. *Durham* calls it, *Objectum Considerationis*; or as *Cloppenburgh*, *Objectum Formale sub qua*, but not *Ratio formalis quæ vel propter quam*; and such distinct Formalities make no distinct Worship or Faith. We see the Lords bringing the People out of *Egypt*, is set down as an Incitement to their Observation of the Moral Law: *I am the Lord thy God which brought thee out of the Land of Egypt*; it is far from making a new Law distinct from the Moral; so Gods becoming our Redeemer, aud delivering us out of the Regions of Darkness, and Prisons of Bondage, is the strongest Motive that ever was; and this Sinning against such a Motive, which is a Sin against the Gospel, is the greatest Sin; and as there is no specifically distinct Object in the first Table, so there is none in the second, to render our Evangelical Obedience to it, distinct from our Moral: For the Sympathizing with our Neighbour under Adversity, as its said, *Bear you one anothers Burdens, and so fulfill the Law of Christ*; it is no farther remote from Loving our Brother, (being only Charity denominated from his Condition,) than not stealing of his goods from him, killing of him, bearing false Witness against him, or those other Precepts are; but it's called the *Law of Christ*, because that kind of Love was the Spring of all his Obedience to the Mediatorial Law; the principal part of his Work was to bear our Burden; but the *Socinians* are in a greater difficulty here than others, who deny the Deity of Christ, and yet do Religiously Worship him: Their Work should be how to find out a *new Table*, not how to find out a *new Law*, to place a kind

of Obedience in that, is neither proper to God nor Man; nor are they altogether free of this Task, who thô they own the Mediator to be God, yet as ſuch talk of a ſpecifical diſtinct Law of Duties to him, from what we owe to God; as to Repentance, the Ability to perform it, and the Acceptance of it, being interrupted and imperfect Duty, flows from the Goſpel; yet there is a Neceſſity that the Law it is regulated by, be the ſame Law that was broken. It was Mans Duty to Love God, to fear him, to have Faith in him, and to obey him; he has now by Sin omitted theſe Duties, what is elſe the Eſſence of his Repentance, but the repeating and renewing of it again; that he that broke the Law now keep it? If he obſerve not the Law he did violate, it is no Repentance: Repentance and Primitive Obedience differ no more than the Image of God that Man was created in, and Regeneration, which is a renewing of him to the ſame likeneſs of Knowledge, Righteouſneſs and Holineſs, as the Divine Nature is the rule of this Image both in one and the other, elſe it were no Image; ſo that Holy and perfect Law of God, founded on what is his due, from what he has been and is to the Creature, called the Moral Law, is the ſame Rule to our Actions; diſtinct Formalities in Objects make diſtinct Sciences and Arts, and may occaſion diſtinct Precepts or Acts; for it is an imperfect Law, if it reach not to every Condition of the Subject: Hence *Suarez* ſays, "The Law "of Nature before and after the fall, differ only as the Acts "of the ſame Law in Time of Peace and War. The Law ſays one thing to a Married Man, and another to an Unmarried; it has diſtinct Statutes to every Condition, but the Law is one: A Law meets with many changes, and yet remains the ſame; as a Man doth, and is yet the ſame Man in Eſſence. (1.) In Uſe, it may ſerve for directing the Obedient, convincing and condemning the Guilty, and be the ſame Law ſtill: So the Moral Law was that we were to be juſtified or condemn'd by in the Primitive State; that uſe of it ceaſes: when the Soveraign Prince Pardons, then the Dignity of the Interceſſor, or his own Bowels of Mercy, is his Meaſure. So God now proceeds with us according to what our Mediator has done for us, that is the Law of Faith, not according to what we have done: It is ſtrange to ſay Faith in a Mediator will juſtifie, and not Faith in God; or that Faith in God belongs not to the Moral Law;

Law; or that its now having a Pardon for its Object, and before a Reward, brings it under another Law, the Angels have many a new Duty, and new Object of Faith, but their Law remains the ſame.

(2.) The Law may meet with external Changes in its Adminiſtration, either by Diſpenſation, when poſitive only, as the Ceremonial, or an ἐπιείκεια, Abatement of the Rigor in Words, but the Law the ſame that ſuffers the change.

(3.) The Law may ſuffer ſome Change in particular Precepts, which are its Integral Parts. A Man is the ſame Man ſtill, thô he loſe his Thumb: Collective Bodies are capable of Increaſe or Decreaſe, ſo *Jus Collectum* of Derogation, Surrogation or Erogation, but Abrogation, or Obrogation, alters the Eſſence; and until the Moral Law is Abrogate, we cannot expect one ſpecifically diſtinct from it.

But the Oppoſition is perſpicuous thus: A Law that requires your Works, a Law to be obey'd by you, and a Law that requires your Faith, a Law fulfill'd by another for you, which you ought to believe, and it thus Anſwers the Argument; we are juſtified by moſt perfect Obedience, but we perform'd it not, it was Chriſt.

Fourthly, It is manifeſt from the Context and Harmony of the Apoſtles Diſcourſe; he had all along join'd the *Laws* and the *Works* together, which he excluded from Juſtification: *Firſt*, The pure Natural Law among the *Gentiles*. *Secondly*, The manifold Moſaical; now he tells us of a Righteouſneſs and a Law that we may and muſt be juſtified by, if at all; is it reaſonable or poſſible to ſeparate theſe two? *Ver.* 21, 22. *But now the Righteouſneſs of God is manifeſted, —— Even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt.* If the one be the Righteouſneſs of Chriſt the Mediator, ſurely the other is the Law of it; ſhall we ſeparate the *Righteouſneſs* of Faith, and the *Law* of Faith? The Text would not be a good Concluſion from what precedes, without this; that which he had prov'd, was, there is no Juſtification by the Deeds of the Law, but only by the Righteouſneſs of God: Well, ſays he, if the Caſe be ſo, *Where is your Boaſting? it is excluded.* He draws his Concluſion, Triumphing over them; How? *By the Law of Faith.* You are juſtifi'd by the Righteouſneſs of God, you are juſtifi'd in a way that excludes Boaſting; the Law of Faith excludes Boaſting,

and the Righteousnes of God justifies you; do not then these two Coincide, the one as the *Work*, the other as the *Command*; if it were another Law, requiring a new kind of Obedience and Righteousnes distinct from what he had spoken of, he had drawn a Conclusion without any Premises: There are two things should have been enlarged on. First, To prove that this Righteousnes is the Righteousnes of Christ, as Mediator. The Second, Whether or not this Law of Faith, referrs to the Righteousnes as the Rule of it, or the Faith by which it is applied. Both which I must deferr to some proper Verses in the fourth *Chapter*; only at present, as to the first, that 2 *Pet.* 1. 1. may perswade any unprejudic'd Person; *Thorough the Rsghteousnes of God, and our Saviour Jesus Christ:* As to the second, our Confession of Faith says, We are not justifi'd by Faith, or that is not imputed to us it self as an Act, nor any other Evangelical Obedience: But this is to be treated in *ver.* 3.

Fifthly, This Law is a Law we can be justifi'd by, and it is before prov'd, that we cannot be by any Law requiring Obedience of us.

Sixthly, The difficulties that attend the Explication of it, by *Socinians*, *Arminians*, *& aliis melioris notæ*, who say, this Law is the Law of Christ the Mediator, not as made under it, but as a Law-giver, requiring Faith and Repentance of us, as the Condition of an Interest in his Merits and Justification by them. I say the difficulties that attend it, render it the less credible. (1.) This *Gospel-law* or *Law of Faith*, must be a perfect Law, requiring Faith in Perfection, Repentance in Perfection, and so other Evangelical Obedience. Mr. *Bull* in his *Examination*, who is Zealous for this New Law, and who as Mr. *Pitcarn*, one of his many Adversaries, says, is of the greatest *Acumen* of the kind, he not only owns it, but proves it from Christs own Words, *Mat.* 5. 48. when he was Promulgating his Law, *Be ye perfect as my Father in Heaven is perfect.* 2 Pet. 3. 18. *Grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.* On which he thus Acutely Comments: The Commands of growth have no Bounds nor Limits, until we come to the Unity of the Faith, and the *Knowledge of the Son of God*, unto a *perfect Man*, unto the *Measure of the Stature of the fulnes of Christ*, and it is a certain Truth, that there is no Duty in the Gospel wherein Gods Law only requires sincere and not perfect Obedience;

dience; *Patience* ſhould have its *perfect Work*, and that's a ſpecial part of Evangelical Obedience: Either the *Goſpel Law* or *Law of Faith* muſt require Perfection of Obedience in theſe Duties, or ſome other Divine Law; elſe God would become an Indulger of Sin by Law; if it be by another Law, *viz.* the *Moral*, that he requires *perfect* Obedience, and by this *ſincere* only, then theſe two Laws differ but in Degree, not in *Specie*, or Kind; becauſe both require the ſame Duties or Works, and ſo this Goſpel Law would be no Diſtinct Law, but only the Meaſure of ſincere Obedience would receive a new uſe, which we own it has, to wit, to be an *Index* and Mark of our Juſtification, tho' we cannot own that uſe of its giving Right; but to proceed, a diſtinct Law they muſt hold, or quit their Cauſe, or this Foundation of it; for the Text ſets the Law of Faith down as an oppoſite Law to that of Works, and that they hold. (1.) Then if it be a perfect Law, requiring perfect Obedience, there is no poſſibility of Juſtification in this Life. *Poppius* the *Arminian* grants the Concluſion, that our Obedience muſt be conſummate before our Aſſurance; and others diſtinguiſh between a Compleat and Partial Juſtification; the former is not, they ſay, until the day of Judgment. But this is not all the difficulty; for it's the adding a Load to a Burden: Is this Goſpel, to a Man that is unable to perform the leaſt part of the Moral Law, to tell him, that God or the Mediator requires perfect Obedience to it for the Future, and another too? Or is this Goſpel, to ſay, you ſhall periſh Æternally, and have the Fire of Hell ſeven times heated, if you obey not this Goſpel? Its indeed a Conditional Hell, but it's more dreadful than the Law-Hell, and the Condition is more impoſſible; becauſe we have leſs Power to ſhun this difficulty of two perfect Laws. Mr. *Bull* owns no other perfect Law but this Goſpel-Law, ſince Man fell; but by ſhunning one difficulty he falls into two as great. (1.) Then the Moral Law is abrogated; beſide the falſneſs of the Doctrine it ſelf, for it is impoſſible that ſhould ceaſe to be our Duty, to love God with all our Heart, and Soul; what Advantage brings Chriſts Death? To abrogate one perfect Law, and eſtabliſh another; here is little Goſpel. A ſecond difficulty is, we muſt either ſay, Chriſt has purchas'd to us Pardon for Sins againſt the Goſpel-Law, or for none at all, but that one Sin of *Adam*'s, if the Moral Law be abrogat'd;

gat'd; after the Fall we never ſinn'd againſt any Law but the Goſpel's, for we were under no other Law, according to him; but how contrary is this to the Nature of the Goſpel, whoſe greateſt Cordial is Remiſſion of all Sins againſt the Law: He brings a twofold Remedy or Solution to theſe Difficulties: 1. The Goſpel renders all the Duties poſſible it Commands; hence is it call'd the *Power of God*, and *Law of the Spirit*: And the Reaſon, why the Law was imperfect before the Goſpel, was, becauſe there was not Power to obey a perfect Law; God cannot Command what is impoſſible: This is no leſs oppreſs'd with Difficulty, than the Diſtemper it's brought to Cure. For (1.) Doth God loſe his Right, becauſe we loſe our Power; the Devils have no Power to obey, do they therefore not Sin? he was a *Lyar and Murderer from the beginning*, he continues it, doth he not Sin in it? If Sin be worſe than Suffering, and there be no Sin in Hell, Hell is better than this Earth. Some would help him at this ſtrait, with the Diſtinction of *Moral* and *Phyſical* Impotence; God cannot juſtly command what is Phyſically impoſſible, but he may what is Morally ſo; but he Scoffs at it as an Impotent Brat of *Amyraldus*, nurs'd by Mr. *Baxter*, and Mr. *Truman*; and I think it affords little relief: For when the Impotence is inſuperable, yea more unconquerable than Phyſical Impotence, wherein is there a greater Foundation to Juſtice, becauſe Sinners like to have it ſo? are we not Mad and Diſtracted, and may we impoſe on Fools what we will becauſe they may like it? it looks like Tickling a Man to Death. But 2*dly*. Granting that which is certainly falſe, that the Goſpel renders all it requires both Morally and Phyſically poſſible, it makes not the Goſpel better than the Law; for in Innocence all commanded was more than barely poſſible. But the ſecond and grand Remedy is, that thô the Law require perfect *Obedience*, yet not under the Penalty of Death; there is no Law that threatens Death to every Sin, but to particular kind of groſs Sins, 1 *Cor.* 6. 19. *Gal.* 5. 19. Yea only to Impenitence: This is the Goſpel Law, this is the ἐπιείκεια; but ſtill difficulties attend it, and divide the Parties. (1.) Some ſay, this is an *æqui-juſt* Interpretation of the *Moral* Law, others of the *Goſpel* Law. (2.) Some ſay, this is a Law and Conſtitution Evangelical by it ſelf, others that it is an Adminiſtration of the Law by Soveraign Power, ſet in a Throne of Grace, but not

Law.

Law. (3.) Some ſay, this is proper to the Goſpel Law, others that the Moral Law did admit of it alſo; and that if Eve had had only an Inclination to eat of the Forbidden Fruit (which in the Rigor of the Law was a Sin) and refrain'd from compleating the Act, which was the Violation of the Covenant formally, ſhe ſhould not have dy'd. It were too operoſe to follow all theſe Tracts, the Multitude of them would render one Jealous, that they are not the Kings High-way, but ſome private Paths, that do derogate from the True and Living Way. In General, this doth Enervate the *Law of God*, the *Law of Faith* eſtabliſhes the Law, but this doth Emaſculate it, and turn it into a meer Counſel and Advice: What elſe is a Law without Sanction? Yea no Law; ſo there is no Sin but Impenitence, and indeed they call the reſt Venial *peccadillo's*. Secondly, It is repugnant to the Moral Law to admit of Æquity, becauſe it is moſt æqual in it ſelf; thoſe Laws admit of *Chancery* and Æquity, that would in ſome Circumſtances become rigorous and cruel; but there is no ſuch thing in the Divine Law: It would be contrary to Æquity, and ſo unjuſt, to eſtabliſh a Law requiring partial Love to God, and partial Obedience. Thirdly, This Doctrine opens a door to *Antinomianiſme*; and Hiſtory tells us it ſprung from ſuch a Miſtake, that Faith and Repentance were taught and commanded by the Goſpel, and they contain'd all neceſſary to Salvation; ſo the Law was needleſs: And *Lemborgh* ſays much the ſame. The Goſpel needs no Law to be a Schoolmaſter to lead to Chriſt; it has more terrible Threatnings of its own, than the Law has, to *drive* men to Chriſt with, that Scripture Phraſe belongs to the Ceremonial Law. Fourthly, This would put an Honour on the Mediatour above God, that Imperfect Obedience to his Law might merit Heaven, or what is of as much worth, an Intereſt in Chriſt a right to his Merits; but no leſs than Perfect Obedience to Gods Law can merit it. Fifthly, It would much derogate from Gods Honour, who is now content to give his Favour and his Rewards on eaſier rates than before; he would have had perfect Service, now partial will ſerve: And conſequently, Sixthly, *Boaſting* would not be excluded by the Law of Faith; for Man might boaſt God was come to Eaſier Terms; he ſhould loſe Glory by the change of the Covenants, not gain. But

we